

MAY 1948

the Methodist Woman



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THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Seventy-five cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 75 cents. Canada, Newfoundland, and Labrador: One year, \$1. All other foreign countries: One year, \$1.10.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y.

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The special separate cover for this General Conference Number is made possible by a subsidy of the Woman's Division of Christian Service.

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"Breadth of Mind and a Sense of Divine Empire"

By MRS. J. D. BRAGG



"Trust in the Lord with all thine heart;
and lean not unto thine own understanding.
In all thy ways acknowledge him,
and he shall direct thy paths."

THESE majestic words from the Book of Proverbs contain one of the great spiritual promises which has been claimed by Methodist women in every age. The Woman's Society of Christian Service has moved through these history-making years, depending upon a Higher Power for guidance and direction. Such dependence is a part of the heritage which came to the society from the several organizations which were united a few years ago and is one which must be perpetuated through all time.

A review of the past quadrennium indicates much for which we are all sincerely grateful. Increases along many lines of endeavor—more members, more study classes, more prayer groups, more magazines, more new missionaries, more money. The Crusade for Christ has been a major blessing as it provided opportunity for co-operation in every phase of its program. The sacrificial and efficient service of thousands of women who served in an official capacity is noted with deep gratitude and appreciation. The interest and faithful devotion of more than one million women in local societies is a great demonstration of effective adult missionary education combined with a program of action and a sympathetic insight into the needs of the world, needs which only the Christian message can meet.

We are indebted to Dr. Roy L. Smith, editor of *The Christian Advocate*, for the following:

"The pastor was making his pulpit announcements for the week. 'The women of this church with breadth of mind, and who have the sense of divine empire in their souls, will meet on Tuesday afternoon for their regular monthly meeting which will deal with the question of Christian missions around the world.' *Breadth of mind and sense of divine empire!*" May the women of Methodism ever be worthy of this gracious word of approval and confidence!

We pass quickly from reference to achievements to the challenge of the future. The one word is "advance." All fields at home and abroad are wide open for the messengers and the message. The call has gone out for "an immensely larger and more effective witness to the gospel and Christian way of life against the background of the world's present need."

The plans for this *advance* is outlined in thrilling details in this issue of THE METHODIST WOMAN. These plans are drafted after a survey of every field and with the vision of minimum future needs for the next five to ten years. Nothing less is worthy of an organization of the size and with the strength of the Woman's Society of Christian Service. Rarely has such a challenge been made to an organized body of Christian women. It will require the best which each individual member can give. Our membership in the church and in the society will become even more meaningful as we throw every talent and ability into the adventure of meeting this advance. This will be in addition to the present great program of our organization and will become a part of our answer to the crying needs of stricken, suffering, struggling peoples in all areas of the world.

This advance will require increased promotion and education that more women may share in its enriching experience. It will require more workers on every front, it will require more money, and above all it will require increased spiritual insight to match the opportunity of the years ahead. It presents a challenge which Methodist women will be eager to accept, giving to it their usual alert, consecrated leadership, meeting valiantly every exacting requirement which such a program of advance demands. As an organization we will continue to claim day by day the wonderful promise with which we opened this editorial—

"Trust in the Lord with all thine heart;
and lean not unto thine own understanding.
In all thy ways acknowledge him,
and he shall direct thy paths."

The Foreign Department Thanks God For The Crusade

By MRS. OTIS MOORE



IF YOU were to ask any member of the Foreign Department what financial achievement of the past quadrennium she thanked God for most frequently, she would undoubtedly say, "The Crusade Fund." She would go on to some particulars—that it was raised when it was, so that when the war was over we did not have to wait for the money to be found before we could respond to the need; that the preliminary studies had been made so carefully that there was no type of need that had not been foreseen; that both the planning and the expenditure had been done in co-operation with the Division of Foreign Missions so that the undertaking helped to increase the unity of the church on the field.

While the Crusade was thought of primarily as a fund for relief and reconstruction, the countries not overrun with the actual fighting have reason for thankfulness, for one-tenth of the whole fund was allocated to them—to Africa, India, and Latin America. Only one stipulation of binding importance was made; namely, that a project chosen to receive aid should be not merely an extension of work already in progress, but something with a new need growing directly or indirectly out of the war.

First, then, health. In India, the Medical College at Vellore was seen to be a number one priority if the missionary forces were to give any sort of Christian leadership in the fight against disease. Therefore the largest single item for India was \$60,000 for the building program, which, with the \$100,000 allocated by the Division of Foreign Missions and the proceeds of a Week of Prayer offering went a long way toward saving this great college in its time of dire need. The war had increased enormously the incidence of tuberculosis in

India; a generous amount has provided cottages and equipment for the Union Tuberculosis Sanatorium at Madar. Clara Swain Hospital got its good old face completely lifted. And more than \$25,000 worth of equipment and supplies, from X-rays to rubber gloves, was bought as army surplus at bargain rates and distributed to our hospitals and dispensaries.

The fine Sanatorio Palmore at Chihuahua, Mexico, had much-needed improvement. At seven places in Africa help was given to hospitals, dispensaries, nurse training, and mobile clinics.

Second, literature. Africa was asking especially for mission presses that would turn out a stream of materials for our own Methodist people and for those of other churches. The Crusade has set these presses rolling and has provided them with paper. India asked particularly for literature for Christian workers—a Bible Dictionary that was so expensive to publish that nobody yet had been able to finance it, and other such special items. In India, too, and clear across the world in Cuba and other parts of Latin America, campaigns were promoted to teach people to read. So the Crusade helps to bring Christian knowledge to the postwar world.

Third, social work in city and country. The center in Elisabethville, Belgian Congo, where hundreds of women have already got a real start in Christian living, is to be one of the projects built up by the Pfeiffer Estate, but it had its beginning as a Crusade item. The new building at People's Central Institute in Rio de Janeiro was made possible by the Crusade. In other parts of Brazil, in Mexico, Cuba, Peru, and in India, rural centers are being set up, based on the conception that Jesus Christ

wants all of rural life made holy and productive.

Fourth, schools for training post-war leadership. Four in Latin America, four in Africa, and one in India have had special needs cared for—buildings or equipment which could not have been secured for years except for this blessed Crusade. Yes, the Foreign Department would have had good cause to thank God if the Crusade had been only for Africa, India, and Latin America; but that is only one-tenth.

Now, the nine-tenths. All the Crusade planning put people first and property second. And among people, the first needs that could be met were those of missionaries. great numbers of them had been brought home on account of the war. The Crusade gave each of those who had been evacuated a small sum toward repayment for personal losses, it gave them extra time in school during their extended furloughs, it provided for special conferences of country groups, and of the entire number, it paid the extra costs of getting them back to their fields.

Nobody who has not tried it can have any real idea of what is involved in returning to a field where everything has been destroyed. There was a Crusade fund known as "Extra equipment and supplies for missionaries." That fund paid for tons and tons of materials that missionaries took with them to China, Japan, and Korea—everything and the kitchen sink—things without which the missionaries simply could not have lived and done their work.

When the missionary got back to the field, the first necessity was a place in which to live. Where houses had not been destroyed completely, they had been stripped, not only of everything movable, but of light and plumbing fixtures, doors

windows, even floors. No wonder, then, that "Major repairs, missionary residences" appears over and over again in the list of Crusade expenditures.

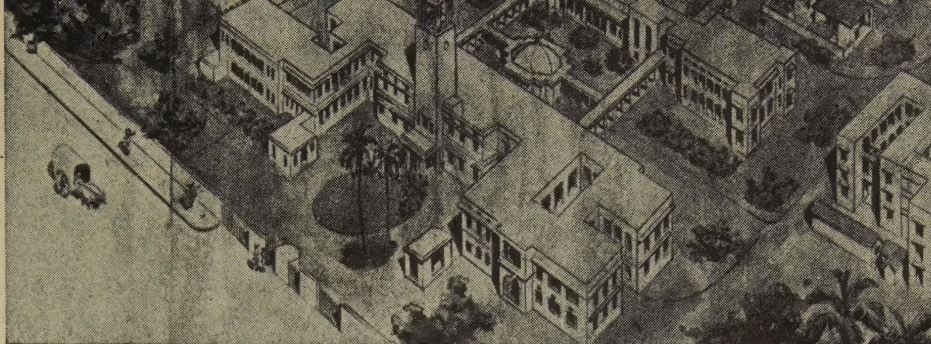
In every city where war had been, streets were torn up, public conveyances nonexistent, and the prewar missionary care destroyed. Hours of time were consumed in getting from place to place on the simplest errands. So as soon as the streets were cleared at all in Manila, for example, the Crusade gave the missionaries a jeep or a weapons carrier, and later on will come a *real* car.

In general, the rehabilitation of national Christians has been assumed by the Methodist Committee for Overseas Relief, though some special cases of individual need arising directly out of the war have been cared for by Department Crusade funds—eyes, teeth, special hospitalization. These amounts have been comparatively small.

The next big item, then, was repair and rebuilding of institutions. How cold figures seem, when one comes to recording what dollars did and are doing—for in most of East Asia we have barely begun—in the reclaiming of schools, hospitals, social centers. Imagine a Chinese principal getting back to the school she had evacuated, finding the compound dug up into trenches and pits, the building empty, dilapidated and filthy—and hundreds of pupils waiting to crowd in. Recall that vigorous little deaconess in northern Luzon, going back to her looted dormitory, driving out the pigs and goats, collecting some mats to sit on, some pots and pans to cook with, and opening up, because the clamoring parents drove her. Think of Mildred Ann Paine getting into Ai Kei Gakuen, or Mr. Matsumoto rebuilding Hiroshima Girls' School, or Ginling College moving laboriously down river the weary miles to its beautiful campus that had become an ammunition dump. There are ten thousand hero stories behind the spending of that Crusade money for "Major repairs

(Continued on page 15)

May, 1948



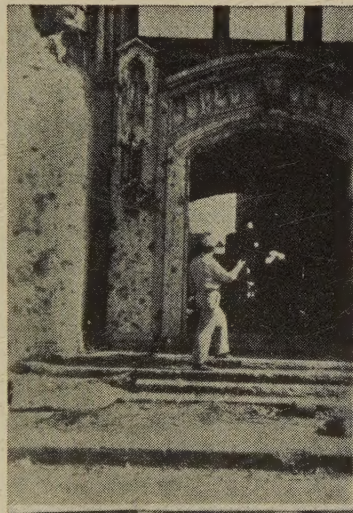
Top—Vellore Medical College of India

Right—Harris Memorial Training School, Manila

Inset—Destruction, Central Church, Philippines

Below—Central University Church, Manila, Philippines

Bottom—Sanatorio Palmore, Mexico





"How Your Heart Would Rejoice"

By MURIEL DAY

THE Crusade for Christ has brought to people under the United States flag education for ignorance, health for disease, friendliness for loneliness, understanding for antagonism, and the Christian way of life for superstition and even paganism.

The American Indian

What this means is evident in the two new community centers which have been built as an extension of the work of the Navajo Methodist Mission School at Farmington, New Mexico. Before the recent newspaper publicity concerning the immediate physical needs of the Navajo, the Woman's Division of Christian Service was making plans to strengthen the long-time and fundamental program of health, education, and training in Christian leadership.

The return of the veterans and the need for experience in leadership for our high-school students, as well as the great need of the 60,000 Indians on the reservation itself, led to the erection of the Bisti and Huerfano Community Centers through the Crusade for Christ. For Bisti, 18,000 adobe brick were made under the direct supervision (and manual labor) of Mr. Willard P. Bass, the superintendent, and Dr. and Mrs. D. C. Burd, who were then directing religious education. At present the school nurse visits the centers, an elementary grade is taught and the gospel is preached. What happened last Christmas is described in this excerpt from a letter from Mr. Bass:

How your heart would rejoice anew in your gift if you could have glimpsed the faces of the 1,580 Navajo children and adults who received the gifts you provided, and in many cases heard the gospel for the first time. The program

was much the same at each of the three community centers, at the two new reservation schools, and at the two government schools where Bible classes are held weekly; here at the school the grade-school students presented a lovely pageant. After the sweet old, yet ever new, Christmas story was told in Scripture, song, and message, gifts and a treat were distributed to all.

These community centers are part of the answer to the great need for Christian education among this group of people of independent spirit, for whom there are government schools for only half of the children.

Bennett College

A second educational project of the five authorized under the Crusade for Christ is Bennett College, Greensboro, North Carolina. This—the only college for Negro women in The Methodist Church (and only one of two in the United States)—has such a high quality of program for individual development that it is eagerly sought. Its enrollment has had to be limited to 500, and 25 per cent of that number have been turned away. To begin to meet the increasing need, a dormitory is being erected under the Crusade, and by the time this issue of our magazine appears, it is expected that much of the building will be completed. Fifty Bennett graduates are in full-time service under the Woman's Division of Christian Service, including those employed at the college, according to the statement of President David D. Jones.

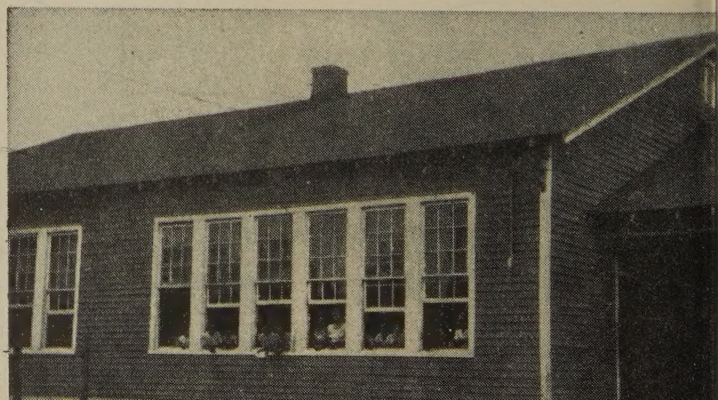
Homes for Children and Young People

The Jesse Lee Home, established at Seward, Alaska, in 1925, and closed for the sake of safety during the war, has been reopened through funds of the Crusade. Funds have been used for the restoration of the main building, the barns and the farmer's home, and for new equipment and furniture. The ninety children have come from all over Alaska—the Aleutian Islands, Kodiak, Ketchikan, and even from Nome. The majority are from broken homes, and have been placed at the home by the Territorial Department of Public Welfare, with which the superintendent, Mr. George Green, works very closely.

The need among children and young people. This is the cry of the postwar world! Homes, schools, churches—all need to be strengthened that tomorrow may be directed by leaders of the highest Christian ideals. Epworth School at St. Louis, Missouri, has a distinctive program for girls committed to its care. Its present emphasis on various forms of handicraft will be greatly expanded through the use of Crusade funds for occupational therapy. A building and equipment for this piece of school work is planned.

To bring the atmosphere of home to the girl working in town or large city is one of the functions of the various types of girls' residences. From Crusade funds a new site has been purchased for the Business Girls' Inn at Shreveport, Louisiana. Another expansion has been in the

Bethlehem Center, Columbia, South Carolina, provided through Crusade Funds





Jesse Lee Home, Seward, Alaska, redecorated by Crusade funds, following its reopening after the war

purchase of an attractive, commodious residence in Columbia, South Carolina, where a group of business girls are happily situated. It is named in honor of Mrs. S. F. Killingsworth, who, with other women of the conference, worked to make the home a reality.

Interracial Understanding

Two Bethlehem Centers, those strategic settlements for interracial understanding, have received funds from the Crusade. A new location has been secured for the center now using an old building on the campus of Gammon Theological Seminary, Atlanta, Georgia. Here students from the seminary, from the Atlanta School of Social Work, and from Emory University are getting practical experience under the supervision of trained workers. The other Crusade project of this type, located in Columbia, South Carolina, was formerly a house of prostitution, with gambling, a still, and a honky-tonk, but was transformed into a Bethlehem Center, and is now transforming and enriching the lives of many children and young people.

In Town and Country

Activities in town and country, no less than in urban centers, have felt the undergirding of the Crusade. At Eloy, Arizona, a new building has been erected and is now in operation as a community center, with the workers using it also as their residence. The town is rapidly growing, drawing upon the surrounding agricultural area. There is a constantly shifting pop-

ulation, but an increasing interest in the center.

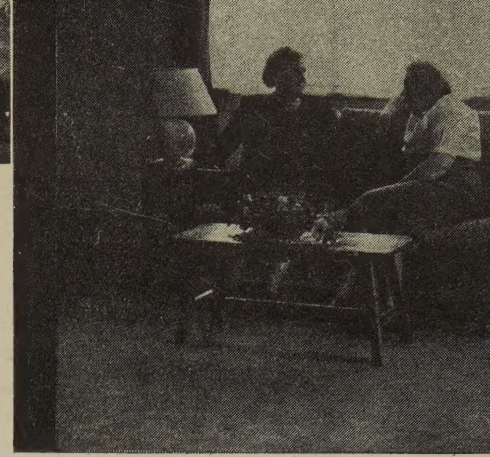
Reaching across the border, the work at Calexico has been developed, partially through Crusade funds. Instead of launching a new center, which was impossible because of shortage of building materials, the ten-room parsonage was purchased and converted into a community center. With the large, well-equipped playground adjoining, it gives room for the kindergarten, wading pool, Boy Scouts clubroom, and other activities.

Fascinating as it is necessary, the new work in the bayou section of Louisiana serves many people who live in houseboats and move from place to place as their work demands—usually trapping in the winter and fishing in the spring and summer. A new worker is needed to succeed the one who had to resign recently because of illness in her family.

The Crusade and Individuals

A missionary has been placed through Crusade funds to work in the Indian Mission at Tulsa and at Muskogee, Oklahoma. New churches had been organized to minister to the Indians who had remained in the cities after the war. The workers are developing a recreational program for young people and fostering Christian attitudes among Indian and white groups.

The Japanese-Americans constitute another group who have found welcome assistance through the Crusade. Three workers on the West Coast have been placed in



Mrs. George Green and Miss Ruth Murrell, Seward, Alaska

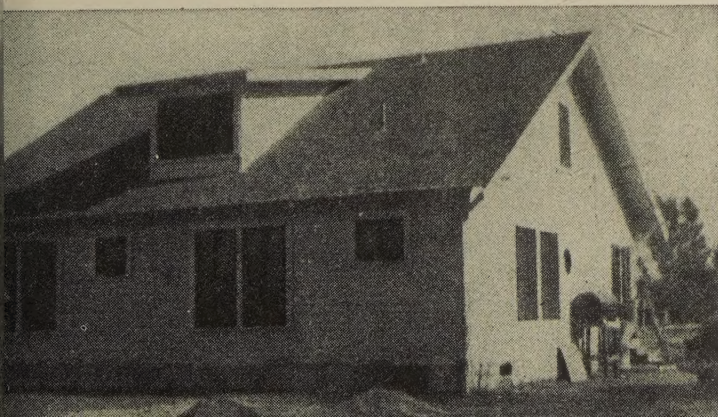
strategic centers to serve them. One is working with the Rev. Lester Suzuki, who will be remembered as the Los Angeles pastor of the Woman's Division and now serving a church in Seattle, Washington. The Crusade worker in Stockton, California, has found a group not only of Japanese, but also Chinese, Koreans, Mexicans, and Negroes.

The Good Samaritan Church in Albuquerque, New Mexico, is the scene of the activities of a new Crusade ambassador, Miss Consuela Gonzales, of Texas, who is the director of youth work. At the Whosoever Mission, San Antonio, Texas, the salary of a worker has been pledged for one year, until it can be absorbed by the current appropriations.

Three kindergartners for Mexican children in towns in Texas were trained for their work in the National College for Christian Workers in Kansas City, Missouri.

Strong leaders have been maintained in industrial communities and one continues to serve the Negroes in California. Here the problems of housing, of industry, of alcohol, of racial intolerance—all these, with the great needs of the people—offer a compelling challenge to the church.

The Crusade has brought to people in our own land not material help through buildings and programs, but "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . . that he might be glorified."



Neighborhood House, Calexico, California



MRS.
FRED
REYNOLDS

America Can-If

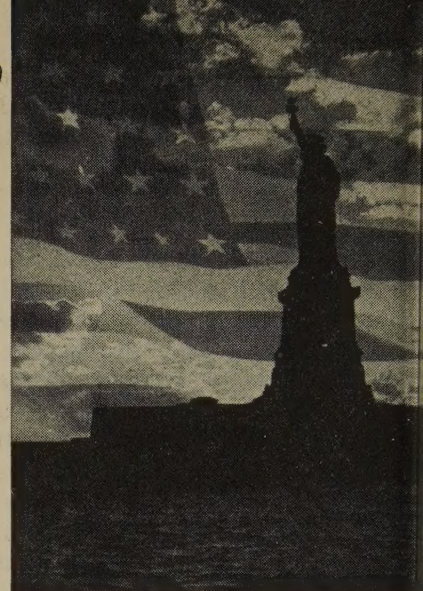
By MRS. FRED C. REYNOLDS

catapulted into a place of influence. Whether the majority of her citizens desired it or not, she is there. She has been called recently, "the arsenal of the nations," "the bread basket of Europe," "the religious capital of the world." Several factors have brought this about. Her developed resources are the greatest of any single nation. She had built before the conflict of 1941 a \$190,000,000 power plant. To enlarge this she is in the immediate process of expanding \$6,000,000,000 more. She has five hundred million acres of tillable soil, enough to produce harvests for her own 143,000,000 inhabitants and millions of others. She has bound her borders together by unexcelled transportation systems. She has given harbor in her religious life to more religions than any other section of the world. With it all she has declared her people a free people, capable of rising to meet emergencies, even to the defending of one-half of the globe against marauders.

Another factor that adds to the strength of her position now is the condition of many of the other nations. This may not only be suggested. They are found chiefly in the lands overrun by the war machine: economic instability, internal political strife, great want, misery, sorrow, fear, and continued wars.

Is there anything then, that may prevent the fruition of America's potentially powerful leadership, or if not entirely preventing it, detract from its power and leave her in a second or a third place of influence?

The answer to this question will be found in the moral and spiritual nature of her peoples. The gravity of the question is increased with the evidence and the realization that in the magnitude of developing the



Ewing Galloway

"ALL civilizations pass." These startling words in an editorial of a responsible metropolitan daily, state concretely the fact of the changing conditions of nations in history. For the thoughtful they focus attention on the trends of the day. They ask the questions: "What, why, whither?" Can it be that the American way is passing? There is no doubt that civilizations of the present are struggling to "show themselves approved." We do not pretend to prophesy as to their survival or whether they will meet the fate of those long since forsaken and buried in the dust of tombs. This we do believe, that in the long look only those will stand and withstand that are founded on the principles lived and taught by the Christ, on those that have their well-springs in the hearts of men attuned to the spirit of God. The subject of this brief study is concerned with the potential place of leadership of the United States of America in the world, for in the struggle of the day eyes are turned toward us, and there is desperate need of something and someone who can say in no uncertain tone, "This is the way." Can America do it?

America has position and power and great responsibility. Though a mere youth of 170 years as a nation among civilizations numbering six thousand years, she has been

material, along the way, there has been lost sight of the more precious value of the personal worth of many individuals. It has been said that the United States' greatest enemy lies within—in the lessening courage of disappointed citizens, in the seedbed for strange political doctrines of those shown discrimination because of color, race, and nationality or fearful because they have been beaten down by economic circumstances, in the lack of moral convictions of thousands of her citizens—many so-called "good citizens"—shown in their breakage on evasion of law, and in the apparent irreligion of seventy million of her people—more millions than even before in her history—who do not feel moved to declare a belief in God or in a divine order of existence.

It is difficult to sift out of this list of characteristics those most threatening to the leadership of America, for they are interwoven and interdependent. Discrimination brings frustration; frustration brings crime. Materialistic emphasis and godlessness produce superficiality, extravagance, indifference to law, moral breakdown. So the circle goes. But probably the greatest single black mark on the nation's character is in her internal race relations. America is a land of lands. She owes much to the peoples who have come from

other countries. Her cities have been built, her tunnels dug, her coal mined, her arts and music enriched, her science sharpened by other countries' native sons. Many of them, such as the Scandinavians, Germans, Italians, except in times of conflict with their native country, have been accepted into the political and social body. For others the story is different. There are 13,000,000 Negroes, 5,000,000 Jews, 3,000,000 Mexicans, 300,000 Indians, the same number of Orientals, a few thousands of Esquimaux, for a total of one in seven of the population against which some kind of discrimination is shown.

The report of the President's Commission on Civil Rights and his subsequent message to Congress on the same have high lighted for the country the salient evils of our practices, especially in relation to the Negro. These are so well known we do not enumerate them, but let the fact stand that millions of our population are deprived of rights and daily stung by barbs of discrimination.

A second group of conditions at which the skeptical may point the finger in appraising our professed "good life" dot the land in the crowded slums of cities, the tumble-down cabins of the cotton belt, the grimy shacks of miners, the huts of the tropics, the hovels of the arctic regions. They are the deprivations of the underprivileged. One-sixth of the homes in the United States are unfit for human dwellings. Nearly one million children of elementary age are not in school.

With the increased birthrate of the past three years, unless a large number of new buildings are provided, soon this will read two million. Two hundred and fifty thousand of them are in Puerto Rico; nineteen thousand on the Navajo Indian reservation. Ten million American children have defective eyesight. In Alaska 35 per cent of those fifteen years of age and under have active cases of tuberculosis with little hope of care. The American home has broken down. Crime and delinquency among children and youth are appalling. Children, on whose feet the nation must move forward, if it so goes, deprived of recreation, education, home, health, hope!

These then are some of the conditions assailing the effectiveness of the leadership of the United States in the world. There is not space to break them down into their ramifications. But let us remember, they exist because men find it in their hearts to permit them to do so. For this reason they are a challenge particularly to the church.

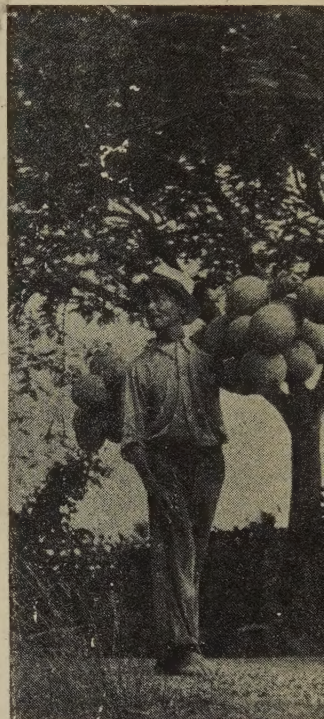
The Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church believes that to give individuals the opportunity to live and grow as the Maker intended they should, and to help produce a society here in the United States of America where they may so live and grow, is one of the greatest tasks of the church. To this end, one million three hundred Methodist women are maintaining

here in America three hundred and seven projects with approximately fifteen hundred workers with an operating appropriation of \$1,844,863 for the year 1948-49. *But this is not nearly enough.* It is just touching the fringe of the actual need.

The Department of Work in Home Fields of the Woman's Division is making a detailed study of what is needed at once to do right what is already under way and to bring to light what more should be undertaken. The need for increased staff and for funds for salaries is overwhelming. For example, in

(Continued on page 17)

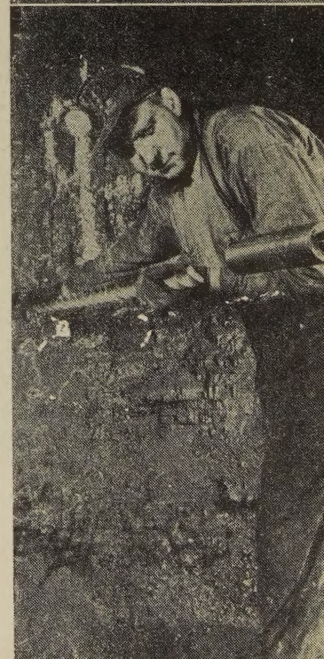
**Farmer in
Puerto Rico**



**Eskimo
family in
Alaska**



**Mining in
the United
States**





An Advance Program for a Chaotic World

By MRS. FRANK G. BROOKS

TO MAKE possible a "larger and more effective witness to the gospel and to Christ's way of life on the background of the world's present chaos and desperation" is the objective of the advance program of the Foreign Department of the Woman's Division of Christian Service. Intelligent Christian folk everywhere agree that if Christianity is honestly believed and fully practiced, it will bring calm to an Asia of internal tensions and civil strife; security to an Africa of seething unrest; hope to a Europe of lost ideals; and stability to a Latin America of shattered religious and ethical standards.

In their desire to build a world Christian community, Methodist women are not planning alone. In co-operation with the Foreign Missions Conference of North America, an organization made up of approximately one hundred and twenty-five Protestant boards, and in close association with the Division of Foreign Missions of the Methodist Board, the Foreign Department of the Woman's Division has worked out carefully and realistically, after detailed surveys, a program of advance in all the fields where the Woman's Division carries on evangelistic, social, and educational activities.

Methodist women are at work in only twenty-four countries, but Protestant missionaries from our United States are to be found in seventy-three countries. Charles H. Fahs in his thoughtful study, "The Spread and Load of American Missions Abroad," has made the statement that "foreign missionaries from the United States of America are at work in areas of the world totaling in square miles at



Mrs. Frank G. Brooks

least seven times the area of continental United States. The inclusive population of these seventy-three foreign missionary regions is 1,418,331,502, more than ten times the estimated population of the United States in 1945. Two-thirds of the world's population are thus involved in the foreign mission purpose, program, and efforts of American Protestant mission agencies."

Certain general policies will be adhered to in the advance programs of all the member boards of the Foreign Missions Conference. In view of the fact that the post-war situation in Europe threatens the future service of the Protestant churches of Europe as a home base for world-wide missions and that these churches are looking to North America for assistance in the rehabilitation of their church life, Methodist people are asked to co-operate in every possible way with their sister churches abroad. Methodists are requested also to co-operate with government and private agencies in welfare programs and with Church World Service. Human beings today are hurt, horrified, and hungry: they want food more than sermons; shelter more

than hymns. The modern good Samaritan continues to minister today; a missionary leader has said: "The good Samaritan may not be all of the message, but he breathes its spirit, he gives meaning to its interpretation, and is, indeed, its driving power."

In view of the existence of world-wide hunger, disease, ignorance, and other forms of handicap and suffering, Methodists and other Protestant mission groups will give priority to the appointment of greatly increased numbers of missionaries with technical training adequate to enable them to assist backward peoples in raising their standard of living above the mere subsistence level, remembering their Master who fed the hungry, healed the sick, and enabled the handicapped to resume normal living. Together mission boards face the future tasks and opportunities in an expectant mood!

The Woman's Division, looking at its twenty-four fields of service once again faces the fact that increased personnel is its first great need. The minimum number of missionaries for which the Advance Program will provide cannot at this time be definitely stated, as the survey for China is not yet complete. Exclusive of China, three hundred and forty-three missionaries of various types are needed—for Africa: nurses, doctors, social workers, industrial and agricultural workers, teachers; for Burma: a nurse, a crafts instructor, a social service worker, college professors, evangelists; for India: doctors, nurses, teachers, evangelists, a radio expert, a journalist, an architect, a script writer, rural experts, home economics teachers; for Latin America: religious education teach-



British Combine

Deserted children offer a real challenge to the church in Europe

ers, commercial teachers, rural workers, home economics experts, social service workers; for Korea, Japan, and the Philippines: rural workers, social workers, educators, radio experts. In these and in other countries all kinds of highly trained workers must be supplied.

In the "tomorrow that is here," to use the phraseology of Kenneth Scott Latourette, missionaries must create new patterns in their fields. They must be adventuresome pioneers in new types of missionary work, as truly as were the Isabella Thoburns and Laura Haygoods in their days. Recently a missionary said that if he had not been a missionary, he would have been a pirate. Perhaps that expresses the challenging task ahead of the modern missionary. As he serves, however, he has one great asset, which the missionary of one hundred years ago did not have: he serves *with* the national leaders of the younger churches and on a par with them; he becomes an integral part of the church fellowship to which he has gone. The advance program of the Woman's Division will provide for this type of missionary

pioneer.

In each of the fields where the missionaries of the Woman's Division will carry on their creative work, the problems, possibilities, and programs are unique. From the time Europeans first entered Africa it has been the missionaries and the church who have brought to the African people, not only the hope and light of the Christian faith, but their greatest opportunities in education, in training for industry, in improved cultivation of soil, and in better health. Governments and business interests are now making large-scale plans to develop the material and human resources in Africa. In such developments there is much that is good; but there is also acute danger, if material development is not accompanied by a spiritual growth in communities and in individuals.

The church can meet the opportunities and dangers of the immediate future only by a greatly enlarged program: by additional schools; by rural centers; by medical centers; by industrial centers. Much of the advance program in Africa will be carried on co-operatively with other mission boards.

In North Africa, there is opportunity for a unique and fruitful work among the Arabs and the Kabyles. It is the only predominantly Moslem field in which The Methodist Church is at work and The Methodist Church, in turn,

is the only denomination working with the Arab and Kabyle people in North Africa.

A new Burma has emerged from World War II. On January 6, 1948, her seventeen million people became politically free and able to take their place in international affairs. The missionaries of the various denominations have returned to Burma with a new pattern for united service. The advance program of the Woman's Division will join in united Christian schools, joint medical service, union theological and leadership training; plans are being made, also, to establish two social service centers in Rangoon.

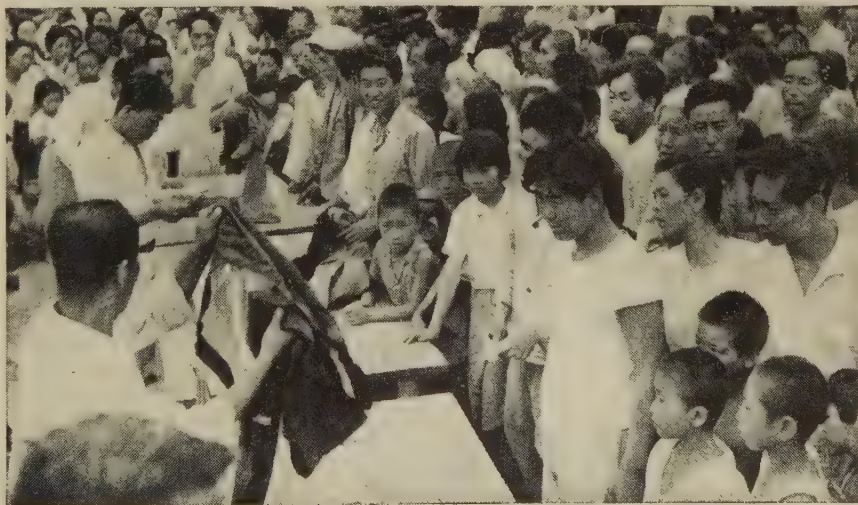
At the beginning of 1948 one hundred and five missionaries had returned to China to help a nation whose suffering, perhaps, has been greater than that of any other. It is estimated that China has eighty million homeless and ten million orphans. One of the goals of the Advance Program in China will be to Christianize family life; the ideal of the forward evangelistic movement is: "every Christian a praying Christian, every Christian a serving Christian, every Christian a witnessing Christian." A second goal will be the reaching of many rural areas. All problems in China are greatly increased because of fantastic inflation.

To chart in detail an advance

(Continued on page 25)

Distribution of clothing in Korea

British Combine





Achievement and Challenge

By MRS. JAMES OLDSHUE

WITHIN these first eight years of united Methodism have occurred many of the most significant events of history. World War II raged, bringing indescribable misery and suffering to millions of people, and complete destruction in much of the so-called civilized world, as well as in the outposts; the secret of the atom was unlocked, leaving to mankind the choice of using it constructively or destructively; economic, social, family, national, racial, and religious patterns have been altered, not always for the better; United Nations was born from almost universal recognition that nations can and must live together co-operatively.

Trailing these events, often attributable to them, cynicism, greed, intolerance, distrust, disillusionment, nationalism, militarism, and civil war are again dominating the minds of men and nations. Selfishness is supplanting the will to co-operate in nations and in men.

Brighter events have occurred which show that mankind is also striving to understand and practice God's great universals—justice, mercy, love. The Crusade for Christ in The Methodist Church is one such undertaking. Magnificent response comes to all relief appeals; some success is noted in the working of the organs of United Nations; and Christian churches move increasingly nearer to a unity devoutly desired by Christ's followers.

The present cliché is "the new look." It is applied to everything, including women's styles. In the Department of Christian Social Relations and Local Church Activities the "new look" has been

turned upon the progress made in the past two quadrenniums and upon the *advance* now under way in all the work of the Woman's Division of Christian Service.

Advance implies movement forward, or to accelerate or help in growth or progress. Obviously advance begins at the place where one is. To discover the point of advance and the direction for advance it is necessary to take a "new look." This can be summarized through the following alliterative outline.

The **review** disclosed considerable progress in the work promoted by the Department as a natural outgrowth of certain interests of former women's societies prior to unification; it noted progress made in organization and constructive activity; it uncovered certain difficulties at various levels in developing a working knowledge of the plan and program; and it scrutinized the educational materials and plans for leadership development.

The organization and plans were seen as fundamentally sound; the difficulties are mainly the lack of understanding or only working at a portion of the program. Difficulties often are reported thus, "The work is so big we just don't know where to begin." The real trouble is that we emphasize the bigness in the wrong place. Our daily lives are a program of *social relations* and activities. The thing which disturbs us is when we begin to live them in line with Christian principles.

The **responsibility** assigned to the Department is as follows: "The Department of Christian Social Relations and Local Church Activities



Mrs. James Oldshue

shall supervise and promote the work of the Division along lines of community service and social relations. It shall seek to make real and effective the teachings of Jesus as applied to individual, class, racial, and national relationships. It shall endeavor to enlist the participation of church women in such questions as have a moral or religious significance or an important bearing on public welfare. It shall seek to inspire in the women of the local church a greater devotion to and concern for the total life and work of the local church. It shall seek to co-operate with the other agencies of the church having similar purpose, endeavoring to develop Christian fellowship and to deepen concern for the total responsibilities of the church."

Because the world situation revolves so largely around the neces-

sity for world order, racial co-operation, family stability, and sobriety, the Woman's Division of Christian Service has brought to the General Conference certain memorials requesting an all-church emphasis and effort in these areas. It is a responsibility which our church can turn into opportunity if the mind of Christ dominates the church membership. If unaccepted it may nullify the influence of Christianity around the world.

The fulfilling of the responsibilities rests upon the individual churches and Woman's Societies and their members as we pattern our lives, homes, communities, our nation, and the world after Christ whom we accept as disclosing God and his purpose to mankind.

Reliable information about social, economic, legislative, and international problems is presented through *THE METHODIST WOMAN*, *WORLD OUTLOOK*, *Information and Action Bulletin*, *Handbooks*, *Activities* leaflets, seminars, workshops, etc. Issues having to do with the application of Christian principles to living in this world of interdependence are continually being studied, and upon approval of the Woman's Division called to the attention of its constituency.

Registered opinion by Methodist women is becoming increasingly evident on legislative issues as well as on other matters of community and national concern. The Department channels information and recommendations for action to local leaders with the hope that they will study the issues and act on their own judgment, whether that action is in keeping with the Woman's Division or not. No recommendation for social action, made by the Woman's Division, binds any individual or society in any way.

Revenue—or funds for education and action in all organizational levels of the program of Christian Social Relations and Local Church Activities are essential. Every local budget should include an adequate amount for

educational materials, mimeographing, publicity, committee meetings, co-operation with other agencies, fellowship features and activities in the local church, and church and community service needs. These responsibilities vary in every local church, but the basic need is an integrated part of the total program of the Woman's Society and the Wesleyan Service Guild.

Resolute spirits are required to apply Christian measurements to the standards accepted by families, churches, communities, and nations. It takes courage to stand singly against aggrandizement either in local or international affairs; against the power or organized evils such as promote the use of alcoholic beverages, gambling; against degrading forces working through the printed page, the radio, and movies. It takes courage, too, to move against custom and tradition in the matter of prejudices, discriminations, segregation, and intolerance in any area of life—religious, economic, social, or political.

Reinforcements should be at hand in the form of joint efforts between all the agencies of the

Church universal; joint efforts of all groups at all levels in The Methodist Church; and joint efforts with all community agencies working toward similar ends.

Rededication of person and possessions to the building of the kingdom of God, wherein the Fatherhood of God and the brotherhood of man is a reality. This, we believe, will be achieved in part as the relations and institutions as well as the wills of men can measure up to Christ's standards.

BY WHAT AUTHORITY DO METHODIST WOMEN WORK TO EFFECT SOCIAL CHANGE?

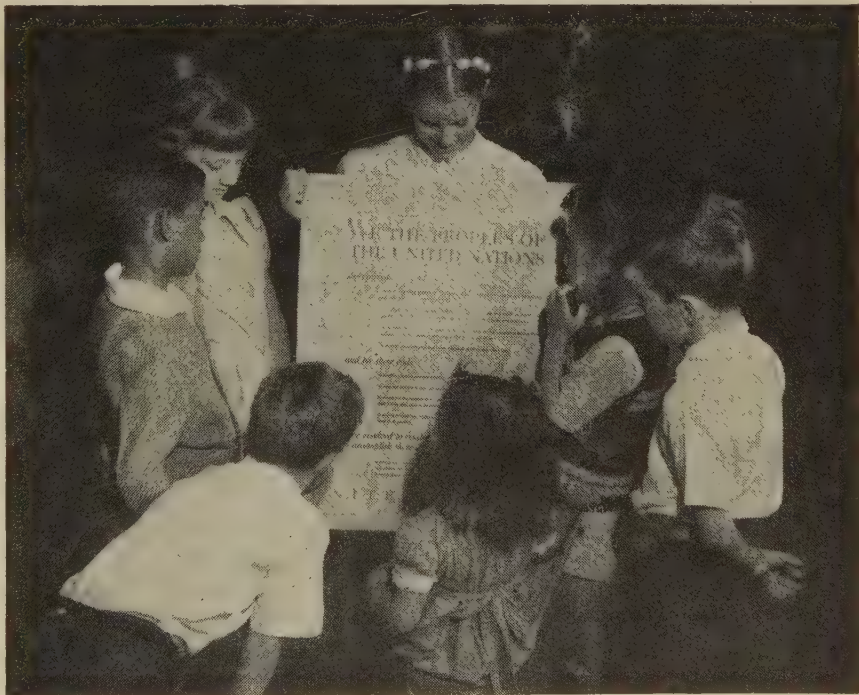
The basic Christian imperative for social action as embodied in the teachings of Jesus.

The Bill of Rights in the Constitution of the United States.

The Social Creed of The Methodist Church.

The social action pronouncements of the Woman's Division of The Methodist Church.

Official United Nations Photo





Advancing in Foreign Missions

By FLORENCE GORDON

WHEN the Foreign Missions Conference met at Buck Hills Falls in January, 1947, only one person expected that meeting to result in a movement that would blaze new trails overseas and at home. It was the keynote speech of Dr. Ralph E. Diefendorfer that galvanized the conference into unanimous agreement with him that, "In the face of the staggering world situation, we must prepare a program of advance that is in some degree comparable with the need."

The Foreign Missions Conference of North America is a coat of many colors. It is the glory of this organization for co-operative planning and action that its fellowship of 118 foreign mission boards and related agencies in the United States and Canada embraces liturgical and free churches, conservative and liberal, but that all are devoted to one purpose, the active prosecution of the Great Commission, *Go ye into all the world and preach the gospel*. Dr. Diefendorfer's proposal was welcomed, and one denomination after another expressed itself as ready to support the program for larger and more effective witness to Christ's way of life.

The Foreign Missions Conference has spent the intervening year doing two things: preparing a field program more adequate to meet present-day needs and opportunities, and planning to present this program to the co-operating churches in America. In constant consultation with the "functional committees, each of the "area committees" in the conference has prepared in detail a list of specific requirements if foreign missions is to advance in its own geographical district; put together, these plans picture "a one world" that would be "one world in Christ."

Let no one think that these plans have been evolved out of the inner consciousness of church people in America, to be imposed from above on the younger churches in Asia, Africa, or Latin America, and without relation to the mission boards in other countries. Missions is a two-way process today. These plans have been drawn up in response to, and in accordance with, definite reports and requests from the countries involved. In at least one case, the progress of joint planning began in 1942. There has been unusual opportunity in recent years to ascertain these needs at firsthand. Conferences like that at Whitby, Canada, last summer, have brought together for consultation Christian people from many lands. The Africa Committee had as visitors within the year thirty African and European Christian leaders related to Christian work throughout Africa. The India Committee enjoyed a visit of some weeks from six representatives of the National Christian Council of India. Deputations have gone to China, Japan, Korea, and the Philippines, and visitors have come to us from those countries. Board secretaries have visited not only their own mission stations, but also union institutions, and have conferred with interdenominational Christian groups. The programs drawn up are realistic and authoritative and *urgent*, for such opportunities as we have in many regions today may never come again. In many respects, it is now or never—"Christ or chaos."

Naturally, a program for Africa or for Latin America, with their many diverse subdivisions, differs from one prepared for a single country like Korea or Burma, but a striking similarity exists between all the plans drawn up. The world around, a very large proportion of

the world's population is agricultural. Rural welfare is thus of utmost importance wherever one goes.

When John Reisner of Agricultural Missions, Inc., was sent to India to confer with specialists there, not only on famine relief but on long-term plans for famine prevention and economic welfare, there was call for his aid also in other lands, and his seven-month tour included Burma, Japan, China, Korea, and the Philippines. The result, known for convenience, over Dr. Reisner's protest, as "the Reisner plan," is the most comprehensive program for the rural church of all Asia ever developed.

The program calls for the establishment of service and training centers, some of which are already under way, in which rural Christian young people will serve and be prepared for leadership in their villages in Christian home and family life, religious education and worship, literacy methods, co-operatives, public health, sanitation, forestry, agriculture, and so on, so that the entire level of community life may be lifted. It is estimated that at least ten years must be given over to making such a program effective, and that one hundred missionaries a year will be needed, themselves trained in these varied arts and skills, who can pass them on to local young men and women to use with their neighbors. It is significant that this program, prepared for Asia, is being incorporated in the plans for Africa and Latin America, which Mr. Reisner did not visit.

A similar program is being developed for strengthening the medical arm of the church around the world, especially in the extension of public health. In too many communities, one cannot say, "Send for the doctor," for there is none. Institutions like the Vellore Chris-

tian Medical College have now the support of many co-operating mission boards, which see the strategic need of training young men and women as doctors and nurses, to minister in the Christian spirit of service to their own people.

Another channel of missionary service which is common to all geographical areas is the extension of literacy and the production of Christian literature. Active literacy campaigns are being carried on in many parts of Africa and Latin America, and in many cases the governments have shown interest and availed themselves of missionary aid. The great arm of new readers has helped to swell the demand for Christian literature. A Council of Christian Publishers now co-ordinates the production and distribution of printed material in China. In the Belgian Congo, forty Protestant missions together are establishing a central printing press and bookshop which it is expected will be able to handle all the printing for missions in that great area, as large as the United States.

In all parts of the world, too, there is a growing emphasis on the use, in Christian evangelism, of the motion picture and the radio. A team of three, including a radio engineer and a program expert, is now visiting the Orient by air, surveying opportunities and advising on plans for the use particularly of radio in the program of Christian advance. In Latin America, where radio evangelism is especially vital because of the larger number of former adherents of the Roman Catholic Church who no longer are in touch with it, a co-ordinated plan of radio coverage is, already under way. Recording studios are being set up in Buenos Aires, Sao Paulo, Havana, and Mexico City, and a former Catholic priest, Dr. Manuel Garrida Aldama, will give full time to the presentation of gospel messages over the radio.



Less dramatic but equally significant has been the development of plans at the North American end. There will be a foreign missions assembly at Columbus next October 6-8, when picked delegates from



the member boards of the conference will face the world situation and the proposed program for meeting it overseas. Then will follow the simultaneous cultivation, city by city, of thirty-four key cities across the country. Twenty of the large denominations have agreed that they will send their promotional teams to each of these cities in which they have particular interests at the same time, uniting in radio and newspaper coverage and in one interdenominational mass meeting for foreign missions alone. They will also hold parallel denominational meetings, usually in the interest of the whole world mission of the church, in America as well as overseas.

You remember that there was an occasion in *Alice in Wonderland* when Alice had to run full tilt in order to stand still. If she had not she would have fallen behind. In order to advance in foreign missions, we must do better by far than we have ever done before, for the depreciated value of the dollar and increased costs everywhere mean that it now takes twice as many dollars as it did before the war just to maintain the work already, being carried on and make only a minimum of postwar adjustments. To extend it, as envisaged by the advance program of the boards in the Foreign Missions Conference, means that the whole church, not just the "missionary-minded" twenty-five or thirty per cent, will have to share in the responsibility.

As Dr. Thomas S. Donohugh so vividly puts it, we have been trying to carry the Christian message to the ends of the world on the basis of an average contribution from our Christian people of the equiv-

alent of a two-cent stamp a week.

A proposal to raise that average giving to an air-mail stamp a week under present circumstances would seem ridiculously unworthy of Christian America on which the Christian movement of the whole world depends as never before, but we must remember that the remaining seventy or seventy-five per cent of men and women have not yet realized that the hope of "one world" politically depends upon the speedy realization of "one world in Christ." Neither international organization nor atomic weapons can ensure peace and security unless the hearts of men *everywhere* are changed. In these days when as taxpayers we are paying out billions for doubtful "security," it is only common sense to double or triple the thirty millions we Protestants are giving annually for the one movement that can unify the hearts of all men.



The Foreign Department Thanks God

(Continued from page 5)

and rebuilding—institutions."

Which brings us to our greatest cause for thankfulness. That the money was generously given—yes. That the spending of it was wisely planned—yes. But beyond all, oh, far beyond all, let us thank God for the character of the people who are using it. It takes such patience, when materials are sky high or unobtainable, and when labor goes to other bidders. It takes such ingenuity, to use scraps of wood and heaps of rubble, such wisdom to see the whole in the far from perfect parts. It takes just plain solid old-fashioned goodness. But they have it—thank God!



Home Missions Advance

By MARK A. DAWBER

THE greatest contribution that could be made in the realm of world missions would be a vital advance in missionary work in the United States of America. Today as never before the missionary program for foreign countries is dependent upon what happens in the United States. Unless we can look forward to a United States that is basically Christian, the future of foreign missions is in danger.

But today the United States is itself in great spiritual need. It is the greatest single challenge to Christian missions of any country in the world. In no other country in the world is there so great a missionary demand. Let us look at some of the facts.

First—The United States is not Christian, if we judge a country by the proportion of its population that acclaims and practices the Christian faith. Only a little more than half the population is identified with any religion, including Catholics, Protestants, and Jews. Now there are other countries where a much larger proportion of the population is non-Christian, but these people are members of other religious faiths. We Christians may not feel that these other faiths are adequate, but at least let us give these people credit for being something, for having some divine objective. The majority of the people of the United States have no God; they are materialistic and their faith, if anything, is secularism.

New York City is an extreme example, but it will help to illustrate this fact of secularism. In a population of about 8,000,000, at least 3,500,000 are not identified with religion, and the Protestant membership does not exceed ten per cent of the total population. New York City is the greatest challenge to Christian missions of any

city in the world of our day.

Second—The United States is more representative of the nations, the races, the colors and languages, than any other country. We have more of these nationality and racial groups per capita of our population than can be found in any other country. Many of these people are not Christian, and we owe it to them and to ourselves to demonstrate the Christian way of life. To Christianize these representatives of the nations and races of other lands would have a most beneficial effect in the Christian program in the countries from which they come.

Third—The presence of the United Nations on our shores is also another reason why the Christian mission in the United States must be advanced and accelerated. When the representatives of these other nations witness the present situation in the United States it is not one that is likely to convince them that Christianity is the better way. The vast number of non-religious people in our country is not a very high testimony to the power of the Christian gospel. To be sure, this is a responsibility for

the whole church and for every local church, but it also has tremendous missionary implications. Missions to the foreign language and nationality groups in the cities of America must take upon themselves a new and urgent task.

Fourth—The missionary obligation to other groups that have been in America since its inception has not been met. Thousands of the first Americans, the Indians, are as yet without those services that we consider essential to democracy and Christianity. Thousands of children of school age have never been in school because there are no schools or teachers for them.

There are 16,000 Navajo Indians of school age who have no school opportunities. There are 30,000 Navajo Indians who probably will never be able to speak English and who as yet cannot read or write in their own language. The Lauthbach method that is working so successfully in a literacy program in foreign lands needs to be made possible to these Navajo Indians. We have made available the first worker under the Christian church for this service. We need thousands of dollars to employ Navajo

An Indian hut on the reservation

Home Missions Council



young people who will be educated in this linguistic program and who in turn will teach the older Navajos to read and write.

Moreover, many who ought to learn English will do so only as they are able to read and write in their own language. This is a most needed program of advance in the home missions field.

(Fifth)—Another item in the Advance Program of home missions is to help each local, self-supporting church to face its missionary responsibility in its own community. For these churches to be allowed to assume that their missionary responsibility has been discharged when they have taken a collection for missions is a mistake. Missions for them must begin where they are. The readiness to pass the responsibility for the economically underprivileged, the Negro, and other race and nationality groups, to the national missions board is something that must now be changed. To educate and inspire the local churches to assimilate these persons or to accept the responsibility to minister to them is another plank in the program of advance in home missions.

This statement of areas of advance is based upon the report of the Policy Committee of the Home Missions Council on The Future of Home Missions. It calls for an intensive effort on the part of the boards along all these suggestive lines which will culminate in a great Home Missions Congress in the fall of 1949 or the spring of 1950.

In conclusion, the doors are wide open in the United States for a real advance in missions. One of the dangers just now is that many churches will be spending their money on a new edifice to make themselves more comfortable. It would be a real advance if they could be persuaded to spend it on the urgent need to Christianize the heathen and neglected at their door.

I believe, with George A. Wierland, that the spiritual values in human life must be stressed until they are paramount, else we perish. I believe that if we can win America for Christ—we have some hope of winning the world to that allegiance. I believe that if we fail here—that failure will be worldwide.

A training class for Negro ministers promoted by the Home Missions Council of North America



America Can—If

(Continued from page 9)

just three institutions today, right now, \$27,400 a year additional for salaries is necessary if these institutions are to meet the standards set by state and accrediting agencies for their kind of work. One hesitates to mention the cost of food and living generally. It may be sufficient to say that funds available for current expense have increased 17 per cent since 1940 while the cost of living, with the period 1935-39 as 100 per cent, as of December, 1947, was about 202 per cent. Workers on the field are doing valiant duty. The study to date calls for more than five millions additional workers.

For the future, we know that more kindergartens and schools for Puerto Rico are a "must." Cities are begging for centers where boys and girls may come in off the streets and find healthful work and play with Christian guidance. Young business women of all races away from home, many of them strangers to city life, are asking for Christian shelter in residences. Christian colleges are pressed for space. Children's homes are crowded. Churches are beseeching the Department for young women to help in developing their fields. When the study is completed the figure given above may well be doubled if Methodism and the Woman's Division are to do their part in the great movement of healing America.

So we return to the opening paragraph. What has America to offer this confused struggling world in leadership? She has material wealth and power. But if she is to lead in the finer, eternal values of the consideration of man as man, the son of God, and all men truly brothers, if she is to lead in the revelation of a heart and life that is like the heart and life of the Christ, she will have to set her own house in order, she will have to cleanse her own heart. America can, if she will. *But time is running out.*



Commissioned to Meet Human Needs

TOWN AND COUNTRY WORK

By LOUISE YOUNG

THE projects of the Bureau of Town and Country Work of the Woman's Division of Christian Service are as varied as the communities which they serve, and everybody knows that country communities defy standardization. The bayou country of Louisiana, the highlands of Utah, Texas prairies, Pennsylvania mining towns, the corn country, the cotton country, the small farms of the southern Appalachians—each region has its characteristic pattern of life and each community its special needs and assets. A few of the projects have a long life history and have grown into formal institutions, such as schools and community centers, but the larger number have been recently begun, have a staff of but one full-time worker and a flexible program aimed at meeting many needs. Their unity consists in their emphasis on community relationships and in the fact that they serve towns and open country areas which together contain some sixty-eight million people, more than half the population of the nation, the large part of whom live in unincorporated areas. For The Methodist Church, as for the other large denominations, the town and country section includes places with a population of ten thousand or less.

Where populations are thinly spread and neighbors live far apart, there is special difficulty in doing things together and many aspects of community life suffer—church life, for example. There are not enough young people for a Youth Fellowship group, not enough children for group graded classes, not enough adult leaders ready to assume responsibility, not enough time from the pastor and conference leaders to seek out and train local leaders. In such a situation,

the rural community worker digs in to get acquainted not only with the church and its members, but with the total community and all its human resources. Are there not newcomers whom the church has made no attempt to reach? How many children attend the two-teacher school half a mile down the road? Where do they go to church school? Have they ever had a vacation school? Would the teachers welcome a friendly visit from the new worker? Would the near-by church—Nazarene, isn't it?—be willing to co-operate? Would the Parent-Teacher Association be a good place to look for leaders? Is there a Grange? A Home Demonstration Club? Is the community doing *anything together*?

As the worker visits in the homes of the community, she finds an undernourished baby whose troubled mother welcomes her friendly interest. She knows the public-health facilities of the county, where and when the baby clinics are held, and will be glad to take the mother and

The future—dreamed from present observation



child to Pinewood School, five miles away, to see the doctor next Wednesday afternoon. The family that has recently moved into the three-room shack at the top of the hill appreciates a visit from the deaconess, and the mother is pleased that she notices the old organ in the corner of the room. Their pleasure in singing some of the old hymns together leads to an invitation to church next Sunday, where her two little boys will enjoy the primary class.

Meanwhile the deaconess has been conducting a leadership class in a church on the other side of the county, has been meeting on Friday nights with a newly organized youth group in another neighborhood, has helped an enterprising young teacher in a one-teacher school to organize a community club which is cleaning up the school grounds, sponsoring a Community Night, and gradually making the school a neighborhood center. They are hoping soon to become a station for the bookmobile which goes out from the county seat. She is also making first visits in a growing settlement in an area of cut-over timber land, where the district superintendent has been asked to establish a church.

Such a deaconess might well be described as a teacher of religion with special concern for Christian community relationships. Sparsely settled areas must develop such co-operation patterns, if they are to have the social services and social group life which they so much need. Although such attitudes do not root overnight, but rather require skillful and persistent nurture, country people do have a better chance than big-city dwellers to see all those with whom they come in contact as persons.

with needs and interests somewhat like their own. In such a social environment, the brotherhood of all mankind is somewhat more believable than in our highly secularized cities with their overstimulation of all our materialistic and individualistic desires. At least up to the present time the rural church has furnished more than its quota of ministers, missionaries, and other full-time workers, in spite of the fact that its program has always been meager as compared with that of its sister church in the city.

The unordained rural worker is often able to bring this enrichment to the life of the total community and an enlarged social concern to the churches which she touches, because she has been freed from the responsibilities which weigh down our circuit preachers. She has been commissioned by her church to meet human needs in the spirit of Jesus wherever and however they reveal themselves to her and her appointment is to the open country. She finds herself in need of professional skills in both religious education and social work. She must know the program and resources of the church that she may relate her people to them; she must know the network of social services which the nation seeks to provide

for all its citizens and must help to make them operative in remote places. She must have a sense of the worth of all persons and of kinship with all whom she meets, as well as judgment and skill in community organization. The women who sponsor and support her work through the Woman's Division of Christian Service wish her to be a builder of Christian community, creating enduring and enriching human relationships wherever she is at work. In her well-used car she travels a wide territory, but her contacts throughout her parish are frequent and personal, her spirit is contagious, and local leaders become more numerous, more responsible and better informed. Because she is in fact a "mobile unit," she is ready to pioneer in other communities as need and opportunity arise.

The Town and Country Bureau has a number of workers whose chief concern is for minority groups—Mexicans and other Spanish-speaking peoples in the Southwest, Indians in Oklahoma, isolated French-speaking groups in Louisiana, the Cajans in southern Alabama. Here the aim is to break down isolation in a two-way process—to bring the larger resources of the total church to the small

group, and to increase their direct participation in district, conference, and community activities. In mining towns there has been especially successful co-operation with all nationality groups. In southern bi-racial communities, story hours in the schools mean story hours in Negro as well as white schools; planning for vacation schools includes an offer of help to the colored churches as well as the white, and often an exchange of programs. Here and there one can see beginnings of programs which will help to bridge the deepest break in Christian community—that of race.

Our schools and colleges in rural areas have always sought to serve their communities directly as well as through their graduates. At a number of institutions a rural worker combines part-time teaching with community work in an outlying district. In Florida a rural worker dovetails her program with that of the Wesley Foundation at the near-by state college, with student participation in many aspects of the program. Community centers for workers in the quarries of Vermont, the textile mills of Georgia and the Carolinas, and the mining towns of West Virginia bring the ministry of the church

(Continued on page 24)

The farmer's best crop—his children



Who Will Go?

By ALICE MURDOCK AND KATHRYNE BIERI

ALBERT SCHWEITZER once said that he was returning to Africa because he had learned how much he would have missed if he had not gone to that continent. He was thinking of the transformation of men and women who, out of other cultural and religious backgrounds, have accepted Christianity. He had seen students in the African church mature and assume responsibilities. He knows that history is in the making as leaders grow.

The greatest obstacle facing the spread of the gospel today is the lack of leadership; both in foreign missions and in home missions. The Christian task is not limited geographically; the call today comes for young people who are convinced that the only solution for the ills of the world is in Christ. Enthusiastic, humble, and sincere Christians are needed to invest their lives in building the kingdom of God—beginning right here at home and spreading throughout the entire globe.

The recruiting cannot be done by the church boards and agencies alone. Pastors, laymen, church-school teachers—yes, and particularly mothers and fathers—must take the responsibility for finding the finest young people of the church for missionary and deaconess service.

What Is the Task?

A young missionary says after one term of service: "I have learned that missions means agriculture, medicine, engineering, and education as well as preaching. I have learned that there is a need for missionaries of all kinds with different types of preparation."

The primary task of the missionary is to make Christ known. This is done through many channels: the classroom, the social center, the

playground, the story hour, and above all, through the personal contacts of everyday life. Nearly all missionary work may be classified in the four general types of work described in the following paragraphs. Certain highly technical services may need to be listed in a separate category, but four general types of workers are needed.

Medical Missions

Medical missions constitute a dynamic program of service which is continuously bringing Christ's love and ministry to the sick and needy. "It is Christianity with its sleeves rolled up." The solution of the health problems of the world can be found only through training nurses, doctors, research specialists, and technicians. A world, weakened by illness and malnutrition, is a world which is not able to carry out Christ's command to live abundantly—gloriously and freely.

Hospitals and clinics minister to the sick and needy in India, Africa, Alaska; the missionary doctors and nurses in China are doing strategic work, an important phase being the training of Chinese girls as nurses and public-health workers. In Manila, a mission hospital has rendered great service to the entire island of Luzon. In other areas of the world, the mission hospitals are serving where there is no other medical service available.

Needed: Doctors, nurses, laboratory technicians, dietitians, hospital administrators. Doctors and nurses are needed desperately in mission fields where there are no trained doctors at present. In other mission stations, doctors and nurses are greatly in need of furloughs; some of them have had no relief during the war years, and if replacements do not go to the field soon, the work must stop.

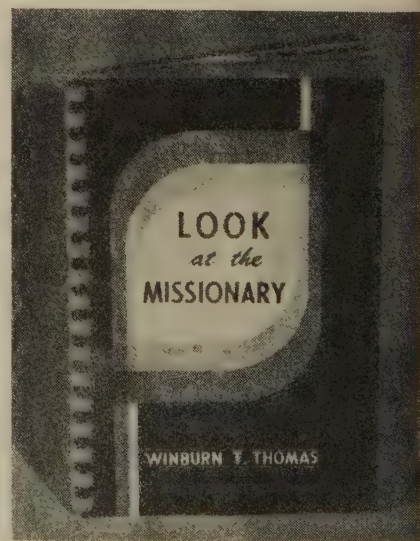
Educational Work

The most dependable source of Christian leadership has proved to be the schools and colleges under Christian auspices. In every mission field, the school has been the pioneer; the school is a bulwark of Christian democracy and Protestantism in Latin America.

In the United States, mission schools provide the only opportunity for thousands of children who would otherwise be deprived of their natural heritage. Schools for American Indian, Negro, mountain white, and Mexican children give them the chance to escape from illiteracy and ignorance, and to take their place in American society.

In the Philippines, there is an increasing demand for Christian schools which can continue to develop the fine leaders who have exerted so powerful an influence in shaping the destiny of those islands.

The varied work of modern missionaries is presented in this book. Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and distributing offices. Price, seventy-five cents.



In Africa, the mission schools offer the only opportunity for Christian training.

Needed: Teachers for nursery school through university; supervisors of schools; normal training instructors; specialists in every phase of education.

③

Social Work

The social program of the Christian church demonstrates methods of salvaging personalities which have been warped in the process of industrialization and in the uprooting from rural environs to the slums of cities. Supervised playgrounds in congested city areas, loan libraries and reading rooms, crafts, music, recreation, dramatics, clinical consultations—these are only a few of the techniques for meeting human need. Here is an opportunity for young men and women, especially interested in social welfare and group work, to render a unique service, either at home or overseas.

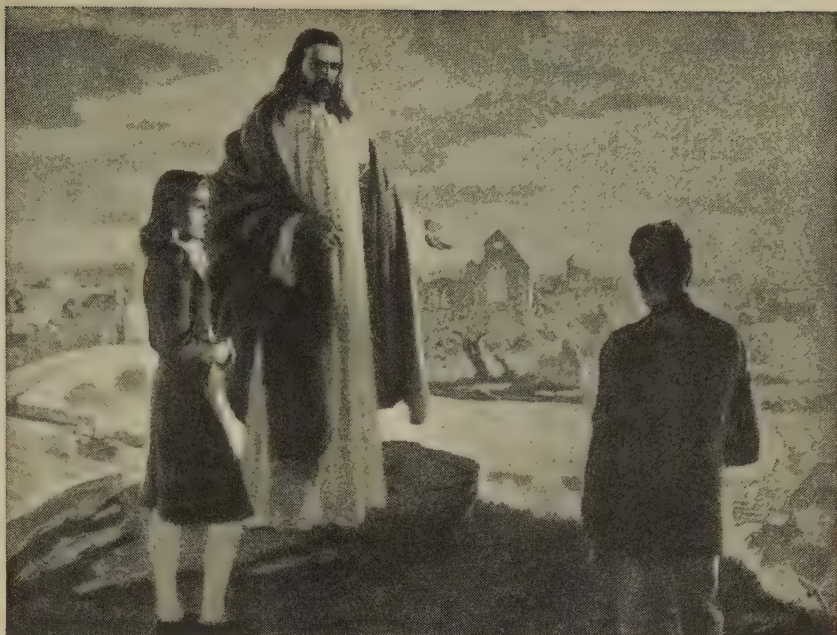
Needed: Community workers; club workers; nursery-school and kindergarten teachers; supervisors of student social workers; case workers; counselors for hostels and residence halls.

A few internships, for young people just graduating from college, are available in Home Missionary projects. Such internships provide excellent experience for young people as a background for specialized study and further service as missionaries or deaconesses.

Religious Education and Evangelism

A new world can be built only upon new hearts. There is an urgent necessity for winning people to a life of commitment to the Lordship of Jesus Christ. Evangelism is an integral part of all Christian missions, but there are specialized areas of work which call for persons trained in Religious Education and in Evangelism.

Ministers must organize churches in rural areas; religious education leaders must supervise activities in



Courtesy Board of Christian Education of Presbyterian Church, U. S. A.

village and rural churches, as well as in the large city churches; pioneer work in isolated areas calls for young people with training in the work of the church and with a vision of the power of God to change lives.

Many opportunities exist for definite religious work among students. Whether we think of the illiterate villager in India, or of the aimless student in a great American university, we realize that ours is a world in need of Christ. Half the children of the United States receive no religious education; great areas of the world are yet untouched by the gospel. How shall they hear unless someone be sent?

Needed: Young people trained as ministers, deaconesses, Bible teachers, religious education directors for nearly every country of the world, including the United States of America.

Who Will Go?

The new missionary goes to a place of rare privilege—association with competent colleagues who will have as much to give as to receive. Humility must be coupled with initiative, and willingness to take second place must rank with ability to take first place. Above all else,

the missionary and deaconess must have thorough Christian consecration, never losing sight of the main objectives of the Christian task.

Only the best possible preparation is adequate to meet the conditions of the mission field. Academic requirements include a college degree, with a major in the field of particular interest. Graduate study includes thorough courses in Bible, missions, religious education, and related subjects. Ministers, of course, must complete the requirements of theological seminaries; teachers should complete work for a Bachelor's degree, then have graduate study in religion.

Experience in all types of church activities both in the local church and on the college campus is essential, for missionary service must begin where we are living! The student who ignores chapel and other religious services, who takes no part in the program of the Wesley Foundation or Methodist Student Movement, is not likely to feel at home on the mission field.

* * * *

The call comes today to all young people who are physically, intellectually, and spiritually equal to the task of making Christ known. Who will go?

The Watchword Is Advance

This program is designed to be read by a verse-speaking choir, divided into two groups and with two solo voices. Group I is composed of "light" voices of higher pitch, and Group II of heavier voices of lower pitch. Both groups read the unison passages. Voice I is the leading voice and should be rich, clear, and resonant. Voice II, which does the questioning, should be in striking contrast to Voice I.

A reading of the program in an informal, unrehearsed manner will provide relaxation, deepen fellowship, and carry the message to those participating. Many groups, however, will wish to use the program for some special event in the life of the church. In this case, it should be carefully rehearsed, and presented with effective setting and appropriate music. The choir should wear robes or uniform dress, such as dark skirts and white blouses.

To be read by the presiding officer introducing the program:

In the postwar crisis that is upon us "advance" is the watchword of the Christian Church. This program is intended to show, first, the background of the World Christian Mission as it lives in the world today, and second, to bring to light the five Imperatives for Advance that should be the postwar objectives of the Woman's Division of Christian Service. These objectives are: Restoration, Pioneering, Racial Brotherhood, Economic Justice, and World Fellowship.

I

VOICE I: Listen with all your mind and your heart.

Think of the map of the world.

UNISON:

Alaska . . . China . . . Cuba . . .
Pakistan . . . Peru . . .
Bolivia . . . Hawaii . . .
Puerto Rico . . . Uruguay . . .
The Philippines . . . Korea . . .
Africa . . . Brazil . . .
The United States of America . . .
Bulgaria . . . Japan . . .
The Dominican Republic . . .
Burma . . . Mexico . . .
The Argentine . . . Malaysia . . .
Poland . . . Chile . . . India . . .

VOICE I: These are the lands we serve through our church.

VOICE II: All of them?

VOICE I: All of them!

VOICE II: We who are Methodists?

*The program was prepared by Mrs. Albert G. Parker, Jr. Acknowledgment is made for the adaptation of material and phrasing from the concluding chapter of Dr. H. P. Van Dusen's book, *What Is the Church Doing?* Charles Scribner's Sons, New York; and from *Imperatives to Advance*, postwar brochure published by the Board of Foreign Missions of the Presbyterian Church in the United States of America. Used by the gracious consent of the author and the Presbyterian Board.

UNISON: Yes! In the name of the Master we go

Unto the ends of the earth.

VOICE II: How did it all begin?

UNISON: Jesus told his disciples Before he ascended to heaven:

VOICE I: "Go, therefore, and make disciples of all nations

Baptizing them in the name of the Father

And of the Son

And of the Holy Spirit;

Teaching them to observe all that

I have commanded you;

And lo, I am with you always

To the close of the age."

UNISON: They did as he said.

In highways and byways and cities and towns

They spoke of the Saviour of men!

His life and his death.

And his rising again from the dead.

They spoke with eagerness and joy, saying:

GROUP I: "We do not follow cleverly devised myths,

When we make known to you

The power and coming of our

Lord Jesus Christ,

But we were eye-witnesses of his majesty . . .

You will do well to pay attention to this

As to a lamp shining in a dark place,

Until the day dawns

And the morning star rises in your hearts."

VOICE II: And did the people listen?

GROUP I: A man here, a woman there,

A family, a child.

So before long there were groups of believers

In this place and that place—

Meeting together, talking of Jesus,

Praying to God, their Father,

Trying to do what Jesus had told them

God's children should do.

GROUP II: Often it was very hard; People did not understand.

Sometimes the followers of Jesus Christ

Were treated cruelly,

(As Jesus had been treated when he lived).

Sometimes believers wearied of the way.

GROUP I: But always there were some who saw his light.

Who followed him with heart and mind and soul.

Then as now, it could be said:

UNISON: "Without having seen him you love him;

Though you do not now see him

You believe in him

And rejoice in the unutterable and exalted joy,

As the outcome of your faith

You obtain the salvation of your souls."

VOICE I: And thus across the nineteen hundred years and more,

Since Jesus walked the earth,

The movement has been sweeping . . .

UNISON: Sweeping . . .

VOICE I: In ever-widening circles

UNISON: Ever widening . . .

VOICE I: With ever deeper influence.

UNISON: Deeper . . . deeper . . .

VOICE I: Upon the life of men

GROUP I: Advancing . . .

GROUP II: Ebbing . . .

UNISON: Like a tide.

GROUP II: But every ebb less than the one before.

GROUP I: And each advance a new high-water mark.

VOICE I: "The most amazing fact in history."

UNISON: This is the Christian movement in the world.

VOICE II: What is the secret of its power?

UNISON: He is the secret: Jesus Christ, the Son of God.

He is the secret of its power.

GROUP II: Age after age . . .

GROUP I: Time after time . . .

UNISON: He lays fresh hold upon his movement in the world.

This is the most important single fact about its life.

VOICE II: How was it done?

How could this movement always be preserved

Somehow, somewhere, When every other institution crumbled?

How did it get to the ends of the earth?

How was it born again

In every dawning age

From ashes of an epoch that was dead?
 How did it come to be a World Community?
 GROUP I: No human agency had planned it so.
 It came because a host of missionaries
 Streamed across the world.
 But neither those who went
 Nor those who sent them out
 Were aiming at a world-wide fellowship,
 Bridging gulfs between the nations,
 Giving promise of a brotherhood.
 VOICE II: What do the missionaries aim to do?
 GROUP I: They aimed to tell the Good News of their Lord
 To every one whom they could reach
 So that whoever then believed
 Should have eternal life.
 VOICE II: From that, almost without design,
 The great world fellowship has risen?
 UNISON: The great world fellowship has risen!
 It is the great new fact of all our time!

II

VOICE II: And we are part of it?
 UNISON: Yes, we are part of it!
 VOICE II: What do we do, this year and now?
 VOICE I: The watchword is Advance for Christ and his church!
 UNISON: The first and major task is spelled with R's: Relief Reconciliation Reconstruction Restoration. This is the way!
 GROUP I: We go to Europe and the Orient
 Through gifts we give and people whom we send.
 We speak our understanding of the suffering of men.
 GROUP II: We pay our tribute to the gallant faith
 With which the church spoke out.
 The faith by which it lived through war
 And lives triumphant now.
 VOICE I: Our Methodist share to meet the needs
 Is small indeed.
 GROUP I: And yet
 It means relief from pain and fear,
 From hunger of the body, and the soul,

GROUP II: It means fresh vigor of the heart,
 The joy of new discipleship,
 The peace of reconciling love
 In many lives we touch.
 UNISON: Relief Reconciliation Reconstruction Restoration
 The Christian way to peace.
 * * * *

VOICE I: Add to these three another word
 For Christians in our day.

VOICE II: What is it?
 UNISON: Pioneering!
 We go to new places,
 We try out new ways,
 To tell the Good News unto men.

VOICE II: New places? Where?
 GROUP II: In India, to little villages
 Where until now the saving power of the Lord,
 His words, his heart, his hands,
 Have not been known, or felt, or lived.

GROUP I: In cities here in our own land,
 To centers named for Bethlehem
 And full of love and ministry.
 GROUP II: In new areas of the Congo.

GROUP I: In Puerto Rico.
 GROUP II: And Liberia.
 VOICE I: But pioneering is not just geography.

There are new methods for today.

GROUP II: Churches, hospitals, and schools,
 Reaching out beyond their walls
 To groups they have not touched
 GROUP I: In agriculture, industry, the Christian home:
 Teaching strengthening co-operating.

GROUP II: Through radio and movies pictures records.

Through ways of teaching men to read,
 And giving them the books for which they yearn.

UNISON: By many means, the pioneering Christian spirit finds new ways
 Into the hearts of men.

VOICE II: New fields? New ways?
 UNISON: But always with the old, old News
 To reach men's souls
 That they may be transformed
 Unto the likeness of the Son of God.
 * * * *

VOICE I: Unto the likeness of the Son of God.

All men and everywhere.

UNISON: He made from one every nation of men
 To live on all the face of the earth,
 Having determined allotted periods
 And the boundaries of their habitation,
 That they should seek God,
 In the hope that they might seek after him
 And find him.
 Yet he is not far from each of us,
 In him we live and move and are

For we are indeed his offspring.

VOICE II: We?

GROUP II: Not "we who are Americans by birth,"

GROUP I: Not "we whose parents' skin was light or dark"

UNISON: But every nation—every man.

We are indeed his offspring.
 And brothers, each of all.

VOICE II: But there is hate, not love, in many hearts
 And prejudice in many minds.
 What can be done? What can I do?

VOICE I: If you are an employer:

UNISON: Hire men according to their knowledge and their skill
 Not thinking of the color of their skin.

VOICE I: If you are a journalist:

UNISON: Write the impartial truth,
 Contradicting rumors that are false—
 Not fanning fires of hatred.

VOICE I: If you are a mother, teacher, homemaker:

UNISON: Give children opportunity to know

And understand
 People of other races.

VOICE I: If you are one who is employed

In office, factory, or store:

UNISON: Make sure that those of other race than yours
 Who work with you

Are made secure in friendliness;
 Have equal rights with you.

VOICE I: If you are a member of the Christian church:

UNISON: Think what our Lord would try to do
 If he lived in your town and in your house.

VOICE I: And always, through the church
Here and across the seas
Develop racial brotherhood in Christ
Which will uncover and uphold
The truth forever set in light:
UNISON: God made from one every nation of men.
He is not far from each of us.
In him we live and move and are
We are indeed his offspring.
* * * *

VOICE I: All men and everywhere.
In such a world where all mankind is one
The followers of Christ must suffer as he did
When any fellow human is in want.

UNISON: As over all the world today

So many are in want.

GROUP I: So many with so little daily bread

GROUP II: So many without clothing

GROUP I: Shelter

GROUP II: Work

UNISON: So many, many poor.

VOICE I: And in a world where God has put so much

That everyone could have enough to eat

GROUP I: Enough to wear

GROUP II: A place to live

UNISON: A chance to work and learn and live and share.

VOICE II: There is enough?

UNISON: More than enough!

VOICE II: Then poverty and hunger need not be?

UNISON: They must not be!
And we must never cease
Fulfilling plans and furthering designs
For economic justice in the church
And in the church at work in all the world.

GROUP II: By every means must men be helped to see

That Jesus Christ, the Lord,
Belongs in every part of life

GROUP I: Nor can his followers rest till there is bread.

And clothing, shelter, work, and hope

For every neighbor and his neighbor, too.

VOICE I: For this is his commandment:

That we should believe in the name of his Son Jesus Christ
And love one another

UNISON: Let us not love in word or speech

But in deed and in truth.
* * * *

VOICE I: In times like these
Make strong the ties of World Community

Oh, strengthen and extend
World Christian Fellowship.

GROUP II: Triumphant! Real!

GROUP I: A mighty, glowing fact!

GROUP II: The whole family of the whole church in the whole world.

UNISON: Rejoice, O followers of Christ, rejoice!

GROUP I: The airways and the highways of the world

Now carry messengers from land to land.

GROUP II: Students, laymen, teachers, preachers,

GROUP I: Coming, going, living, learning;

UNISON: Ambassadors of Jesus Christ.

VOICE I: We must do more than strengthen what we have!

We must make sure the fellowship is growing.

UNISON: Growing Growing

GROUP I: Each church and mission has its part to play,

Its duty to perform;

Its work to do.

GROUP II: The keystone of a new and peaceful world

Is winning men to Christ

Until the nations, too, are won

UNISON: As laborers with God we must go out

In sacrifice and love and hope and prayer

To win the world.

VOICE II: God helping us, we will

GROUP II: Now is the time!

GROUP I: The watchword is Advance for Christ and his church!

GROUP II: The Christian movement sweeps through all the world

VOICE I: In ever-widening circles

UNISON: Ever widening

VOICE I: With ever deeper influence.

UNISON: Deeper, deeper.

VOICE I: Upon the life of men.

UNISON: And forever the Kingdom and the Power and the Glory

Are the Lord's. Amen.

VOICE I: Amen.

Commissioned to Meet Human Needs

(Continued from page 19)

to groups that are beyond its main stream.

Although most of our work is in communities with inadequate welfare services, there is a new and insistent call for trained lay leadership in religion for rural areas served expertly by a network of state-supported programs in agriculture, education, health, public welfare, and recreation. Why should the church lag behind? Why

should not young people have the guidance of the church in building a Christian world view, Christian standards in boy and girl relationships, in family life, in vocational choices? Here the rural worker will need to concentrate on the enrichment of the church program itself at local, district, and conference levels, perhaps with some experiments with country-wide units.

If town and country people—

this more than half of our nation's population—can be brought into the main currents of the life of the church, we may expect rich returns.

The great need is for wider understanding and support throughout the church, and, most of all, for scores of new workers with vision and professional training, eager to serve town and country people.

An Advance Program for a Chaotic World

(Continued from page 11)

program for Europe is impossible. But in Bulgaria and Poland, the two countries where the Woman's Division is at work, an enlarged program is imperative. In our school in Lovetch, Bulgaria, facilities must be provided for more girls to live in a relatively democratic way in the midst of regimentation. In Poland, there lies the greatest opportunity for The Methodist Church in Europe, for the membership has multiplied several times in the past few years; the increased membership requires enlarged work along the lines which the Woman's Division is now doing. India and Pakistan are two other troubled countries, but it must be remembered that no country in the world has yet achieved freedom without bloodshed and violence. The problems and evils in India and Pakistan have been mentioned altogether too often; it is time to consider the remedies! In the Advance Program we shall co-operate with other denominations in developing a new type of Christian literature, in challenging youth through a better use of Christian newspapers and radio, and in the training of adequate leadership. The Woman's Division approves the strong trend toward co-operative work with other denominations. The union of the church in South India is no mere incident; it is a pattern that is expected to spread throughout India. There is a necessity upon us, however, to strengthen further and to undergird with resources the various types of work which the Woman's Division has committed itself to accomplish.

In the new postwar Japan there is an unprecedented opportunity for spreading the gospel. As the Japanese turn from old ideas of militarism and emperor worship, they must have fundamental Christian concepts as the basis for democracy. The approach in Japan

will be made interdenominationally: 12,000 Japanese villages are to be reached; a Christian university is to be built; women workers are to be trained; social centers are to be established. "Christ for all Japan" must become a reality.

Emerging from forty years of oppression and regimentation, the Korean people are in confusion. The occupation of their country by



Russia and the United States makes impossible the freedom they had expected. In spite of these frustrations Korean Christians are carrying on, and the missionaries of the Woman's Division are bringing hope into Christian homes saddened by years of turmoil. The Advance Program will provide for rural centers, social work in port cities, student hostels, and industrial rehabilitation of refugees. Interdenominationally, plans are in progress for a Christian radio, Christian literature, and closer co-operation in higher education.

When Latin America calls for an advance in the evangelical movement, it must be remembered that this southern continent differs in some respects from other mission fields in that here there is already a core of Christian civilization. "One of our problems is to get men to relisten," says the Committee on Co-operation in Latin America. The emphasis in the

Advance Program, therefore, will be to undergird the very inadequately supported work of the Woman's Division in six Latin-American countries: Argentina, Brazil, Cuba, Mexico, Peru, and Uruguay. One of the most serious lacks is the small number of missionaries, fewer than in 1940 in spite of the fact that the work has advanced. Another great lack is higher education under Christian auspices, and money is needed for the speedy development of college courses in some of our existing institutions. Student hostels in several of the great cities would bring under Christian home life girls who are studying in the government schools.

Malaya, the Philippines, and Sumatra are looking to America for help. In Malaya the Advance will provide for increased personal religious work among women and children. In the Philippines pioneering is still to be done: Christian social service work should be established in Manila; rural centers, with religious education, agricultural, home economics, and public health workers, should be set up; schools and hospitals must be rehabilitated. In Sumatra, the entire east coast has been assigned to The Methodist Church; relatively little has been done in this field of unlimited opportunities.

In the entire Advance Program of the Woman's Division there will be interdenominational co-operation when such procedures best further the Christian program. Over-all emphases will be evangelism, rural centers, the Christian family; schools and hospitals—characteristic features of missions—will be continued; new devices—visual aids, movies, radio—will be employed. New and more modern techniques will be used, but at the heart of every endeavor, every program, every effort, the Christian message will always be found.

Women in the Church

By DR. DOUGLAS HORTON

THE growth of competing faiths, both secular and religious in our world in this critical era, has made each faith search frantically for all possible leadership. Hence we find the growth of large and active women's organizations in Europe and America. Yet Protestants are just beginning to understand the importance of the work which Protestant women have been doing for their churches for many years. No one has assessed the strength of Protestant women's work since the Reformation. No one has taken measure of the weakness and dissatisfaction of women in the church.

Now for the first time, the World Council of Churches has undertaken an international study of women's work in the church throughout the Christian world.

In presenting the study over two years ago under the authority of the Study Department of the World Council, the introductory statement declared that "in a day of social and political chaos such as this, fundamental questions are being raised concerning all the available resources of leadership in rebuilding a better social order," and it was considered an open question whether "women are making their fullest possible contribution to the common life." Hence the results of the inquiry are to give "some indication as to whether or not the abilities of church women are now being strategically deployed in strengthening the church and the Christian community. The inquiry should give attention to the prevailing psychological temper of church women toward their opportunities for life and work in the church."

Under the leadership of Mrs. Samuel McCrea Cavert, who has served as the volunteer director of the investigation, an eight-page

questionnaire was sent out to women correspondents in sixty countries throughout the world. These correspondents have served as chairmen of interdenominational committees in each country which carried on investigations. Among these chairmen are Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury; Miss C. M. van Asch van Wijk, recently president of the World Y.W.C.A.; and Miss Rhoda McCulloch, former editor of the *Women's Press* in America.

The questionnaires asked for summaries of the basic facts in various countries about the professional activities of women in the church, as clergy, pastors' assistants and church workers, chaplains' assistants and women in religious orders and missions. The questionnaire asked for material on the activity of church women in various voluntary organizations and women in the governing bodies of the churches. Finally it tackled a series of thorny "general considerations" relating the world of women in the churches to their work as mothers, wives, and members of secular society.

The women had plenty to say. One report, from the women of the Orthodox Church in Greece, runs to over a hundred single-spaced type-

written pages. The American report of one hundred and twenty-five pages gathers up data from about 20,000 shorter questionnaires distributed nationally. Out of the sixty countries to which questionnaires were sent, fifty-three have so far returned their answers. The response was so pronounced, and the issues raised so complex, that the World Council has put a new member on its staff in Geneva to help in analyzing the memoranda and preparing the reports. The special staff member is Miss Oliver Wyon from the University of Cambridge, England, where she carried on religious work among the women students of Girton College. A scholar of considerable reputation, she has translated several volumes of the theology of Emil Brunner into English and is the author of several books on religious subjects.

The study, "Women in the Church"—like the World Council itself—is in the process of formation. Regional gatherings of women church leaders are going to be meeting from now until the Amsterdam assembly in August to see what the "next steps" should be in the light of submitted data. American, Oriental, Canadian, and Latin-American church women met in March to discuss this subject. European women will be meeting in Geneva in May. There will also be a meeting of women in Amsterdam, Holland, before the World Assembly. A short report of progress will be presented to the assembly, and after the assembly—probably some time in 1949—a full-length book will be published by the World Council.

Final conclusions of the report will have to wait for its publication but even at this preliminary stage the tenor of the reports shows certain trends and developments which will bear thoughtful consideration.

Mrs. Samuel McCrea Cavert



tion by Christians the world over.

The readiness of the response, unprecedented in length, number of countries and women involved, indicates grave concern, and in many instances, deep dissatisfaction with the status of women in the church. Christian women—while not rampant suffragettes—feel that they have a contribution to make to the church and should be given a larger opportunity to make it. Governing boards of church organizations are too often dominated or made up wholly of men. While reports indicate that women carry on much of the work of the churches, there are many indications that the result of their experience and judgment are not brought to bear on questions of policy. We of the older churches may well be concerned to realize that it is the younger churches of Asia which are making great use of the abilities of outstanding women in the development of their church organization.

Immense interest has been expressed by women in various countries concerning the theological, biblical, and traditional aspects of the status of women. Some eminent theologians, both men and women, including Karl Barth, have given attention to these questions.

Finally, there is evidence of a great immaturity of relationship between the sexes within the context of Christian church organizations. All Christians, men and women, may well ponder this statement made by a church woman of long experience: "I have never heard quite so much talk along the line of 'all men are really little boys and must not be frightened by too much participation of women' and 'women's place is in the Christian home' and 'women's gifts are for practical matters and not for philosophical and theological consideration,' as I have among men and women leaders in the church. I believe that it will take some rather profound analysis of the nature of the 'ignorance' which each has about the other to do anything really helpful in making possible a new maturity."

Christians, men and women, should not be surprised to find that constructive action among women in the church, as in practically any other field, begins within ourselves. The World Council's study when it

is finally published will be only a guidepost for each of us in making those changes of attitude. It may be one of the most effective guideposts we have ever had for ourselves and for our churches.



A Prayer for General Conference

Here on this sacred spot, O blessed Lord,

Long years ago our vital work began:
To spread abroad the blessing of thy Word
To all the earth, until the last lone man
Should hear of thee and fall before thy feet,
So desperate is the need that souls be fed.
And now today in conference we meet
To plead for guidance as we forge ahead.

Lead on before us, Lord, as we advance
To take thy gospel through a darkened night.
Give us high courage, grant deliverance
From every evil as we lift thy light
High in the farthest outposts of all lands,
That men now lost may see that living flame,
And bear to others with glad willing hands
The globe-encircling fire of Jesus' name.

—BY GRACE NOLL CROWELL



Advance in the New Quadrennium

By THELMA STEVENS, ELEANOR NEFF and DOROTHY WEBER, *Secretaries of the Department*

THE past four years have brought into focus the consequences of war's havoc—hunger and oppression, uprooted peoples all over the world, greed, power, war machines, inflation, insecurity, and fear everywhere. Racial and national bigotry has increased in many local communities and the far places of the earth. Human rights have been jeopardized everywhere, and deep spiritual chasms, that divide men even in the face of unprecedented suffering, have become more evident in many phases of our relations.

On the other side of the balance sheet there are signs of promise! The reports of work done through the years by Methodist women as a part of the forces in the larger community indicate a new "ground swell" of concern everywhere, and point hopefully toward the new quadrennium.

These have been the issues around which the Department's program has been built during the past quadrennium, and toward which our energies and planning must be directed in the years ahead. During the past four years these interests and activities have been tied to the Crusade for Christ in its World Order emphasis. Approximately \$25,000 of the Crusade Fund was allocated to the Department of Christian Social Relations and Local Church Activities. These funds have made possible many workshops, seminars, and conferences in widespread geographical areas for local and conference leaders. Such program emphases have related to "The Church and Demobilization," "The Church's Ministry to the Family," "The Beverage Alcohol Problem," and other special World Order issues related to the United Nations in its vari-

ous aspects. Building a public mind that seeks to interpret human need in terms of Jesus' teachings and practices in relation to the individual, the church, and community, has been a compelling imperative, and must continue to be the basis for all action.

The following great areas of human relations must receive major attention in the years ahead if the Department seeks to implement its purpose in practical ways.

1. Stabilizing Family Life

The Department of Christian Social Relations and Local Church Activities, without decreasing its present emphasis on Family Life, looks toward the new quadrennium hopefully for a better co-ordinated program in this area within the program of The Methodist Church. In an effort to implement this hope the Woman's Division has memorialized the General Conference of 1948 as follows:

"The Woman's Division of Christian Service of the Board of Missions and Church Extension in session at the annual meeting, Buck Hill Falls, December 2-12, 1947, memorializes the General Conference of The Methodist Church—

"1. To set aside one full year of the next quadrennium, preferably 1950, the year of the White House Conference on Child Welfare, for a comprehensive, studied, and courageous undertaking in behalf of the family life of America, and in other parts of the world where The Methodist Church has official relationships.

"2. To set up a committee representative of all agencies and boards of The Methodist Church working with the family, together with resource experts from other agencies to develop plans and direct participation in such an emphasis."

The Department proposes during the next quadrennium to give special attention to this emphasis in jurisdiction and conference summer schools, in workshops

and seminars, and in special program and study materials. Such avenues for leadership training on matters related to the family will include (1) guidance for the enactment of protective legislation for families; (2) ways of relating various phases of the programs of United Nations agencies to family life; (3) methods of implementing the tenfold program of the National Commission on Children and Youth; (4) increased emphasis on building Christian attitudes in the family toward other races, nationalities, and faiths; (5) generating a new and urgent concern for mental hygiene in family life; (6) planning effective ways of securing housing, education, and health for all groups in a community on a basis of full equality; and finally (7) work with new insights to build a world where every child can grow as a child of one Father and walk the streets of his community secure and unafraid.

2. Changing the Alcoholic Culture of Society

Major emphasis has been placed on alcohol education and social action by the Department during the past quadrennium in the promotion of studies and workshops throughout the church, emphasizing "The Christian and Beverage Alcohol Problems." A concern has been generated on which we must build a more far-reaching and effectively co-ordinated church-wide program of action in the years immediately ahead. Such a program must be concerned not only with suppressing or controlling the liquor traffic, but with the more basic issue of changing the alcoholic culture of society.

The great percentage of increase in drinking among both men and women, even since the fighting war ceased, indicates grave problems that cannot be solved simply by condemnation and dry propaganda. The church, in the years ahead, has a larger responsibility for removing economic and social causes of tension in society, and for generating a vital religious faith in the



individual, that brings security in all of life's relationships. All the agencies of the church must pool their resources to combat this growing evil in society. As one step in this direction the Woman's Division has memorialized General Conference to initiate plans for "a co-ordinated church-wide program of action" designed to change the alcoholic culture of our society.

The "Commitment Day" emphasis on total abstinence, initiated by the Board of Temperance, should be a springboard to an intensive program of education and action, promoted by the several agencies of the church with responsibility in this field, including the Woman's Society and the Wesleyan Service Guild. Such a "commitment" emphasis should concern itself with the whole "ethical problem of alcohol, which has both a social and a personal aspect. The social aspect is our concern for the victims of alcohol." The personal aspect related to the *decision of the individual to drink or not to drink*—and the method used to bring this decision must be a part of the democracy and Christianity which assumes the ethical responsibility of the individual under God to make a choice. "We do not force, but we do teach, that there may be a self-chosen and God-directed decision."

The action program in this area may well relate to the following:

1. The program of alcohol education, within the church channels, which disseminates information about beverage alcohol and its effect on human society; creates social disapproval of the use of alcoholic beverages, and promotes a program of preventive measures.

2. The approach to the alcohol question through the community should include a well-planned educational program promoted by and through the many

agencies of the community with concern for the effects of alcohol on society. Members of Alcoholics Anonymous may give strong leadership in some communities. The effectiveness of the church's program will be greatly increased as it becomes a part of a planned community effort.

3. Alcohol education in the public schools must more and more become a basic part of the curriculum and relate itself specifically to health, science, and social studies. The training of teachers for implementation of this emphasis is essential.

3. Safeguarding Human Freedoms

Human freedoms are being violated all over the world with discrimination in South Africa, "Jim Crow" in Australia and the United States, imperialism in Greece and Indonesia, exploitation in Alaska and the islands of the sea, religious freedoms violated in many parts of the world, people without home or country in the concentration camps of Europe—and everywhere there are war-weary individuals and groups groping for a world with unhampered freedom of movement and communication without fear of spiritual intimidation.

In the years ahead, the Department must work in practical ways on these issues. The following mediums may serve as springboards for action immediately:

1. Working for the adoption by the United Nations and its member groups of an International Bill of Human Rights with power of enforcement anywhere in the world.

2. The removal from the immigration laws of the United States of all discriminatory measures against any people because of race, religion, or nationality, and the immediate passage of measures to admit our full share of displaced persons.

3. The study and implementation of the report of the President's Committee on Civil Rights in the United States, and the enforcement of Supreme Court rulings on Jim Crow practices in the nation. A new study in 1948-49 on "The Bible and Human Rights" should be widely used as a basis for such action.

4. Methodist women must look with hope to General Conference action on the report of the "Commission to Consider the Relations of All Races in The Methodist Church."

Because the Woman's Division and thousands of other Methodist

women across the church believe that we must work to achieve a Christian fellowship that knows no barriers of race or class, the following basic principles were recommended by the Woman's Division to be embodied in memorials for action by General Conference:

"The organization of our church by its present system of jurisdictions and conferences explicitly accepts the principle of racial segregation. The church by the nature of its faith is constrained to become more adequately Christian in its plan of organization. We respectfully memorialize the General Conference of 1948 to take such steps as may be necessary to abolish this pattern of segregation in The Methodist Church.

"For many Methodist women the quadrennium has brought new fellowship among all racial groups. These experiences have confirmed and enriched our Christian faith. Student and youth groups and leaders in religious education have had similar experiences. Understanding and new loyalties have been created bridging traditional barriers of racial distrust.

"We hereby call upon General Conference to authorize and institute procedures whereby programs of general church emphasis may be promoted across jurisdiction and conference lines."

4. Keeping faith With the United Nations

Everywhere the attitudes of the people toward the United Nations has been one of longing and determined hopefulness, increasingly shot through with doubt and fear.

The Church's Responsibility

Church pronouncements which deal only with "general Christian principles" are inadequate for a world divided by conflicting ideologies, declared the Rev. O. Frederick Nolde, assistant director of the Permanent Commission on International Affairs of the World Council of Churches and the International Missionary Council, and Protestant consultant to the U.N.

Commission on Human Rights. The church must act "concretely and with precision at the time and place where decisions are made to regulate the life of nations."

Through its program, and in co-operation with other agencies, the church can combat the prevailing cynicism, fear, and suspicion by: emphasizing the *accomplishments* of the U.N.; strengthening *faith* in the power of good will and co-operation. It can help the *impatient* to realize that major differences of opinion are inevitable among fifty-odd nations with different outlooks and modes of life, and that forbearance, willingness to compromise, and mutual respect are required.

Through *study and discussion groups and other programs* in the church and community, the ordinary citizen can gain a deepened understanding of the *purpose, structure, and difficulties* of the U.N., and the related agencies. He can be stimulated to follow the *proceedings* of the U.N., to read and think about the *major issues*, and to act according to his best judgment after studying facts on all sides of the question. Such action might involve his communicating his ideas to *Congress*, to the *State Department*, or to *U.N. representatives*. *Group contacts*, consisting of representatives of various faiths and agencies, are often most helpful in strengthening the policies of the press and radio, the curriculum of the *local schools*, etc.

Concrete Tasks

Can we build bridges between the United States and the Soviet Union, instead of chasms, and still not compromise our principles?

We must remind ourselves and others that all peoples of the world want peace and have the same basic desires, and that each government knows that it would make no real gains by starting a war. The church can promote understanding of the Soviet Union: its history, peoples, and way of life.

We must seek to understand major issues of conflict and the



reasons each nation feels as it does. We must also recognize those areas of agreement and common concern, and work together to meet the world-wide needs of men, women, and children.

Toward this end, we can study reliable materials of the church and other organizations; refrain from giving assent to a "holy crusade" against the Soviet Union; present the Christian approach through the press and radio by writing letters to the editor of the people's column and by securing radio time for speakers and forums having this emphasis; work for the exchange of students, professors, and church leaders; and pray for understanding between the nations and for the Christian church in the Soviet Union. (There are over 100 million Christians there.)

Moral obligations, our national self-interest, and our ideal of brotherhood place upon us a *great responsibility for human welfare*. We can support governmental action to feed the *hungry* and to help them to become *self-supporting*. Such aid should be distributed without discrimination as to race or political belief, without efforts to control a nation's economy, and should be carried out in the closest possible relation with the U.N., so as to bolster the strength of that international body rather than our own. And private relief agencies, as MCOR and Church World Service, need our support. Also there should be a world call for the *reduction of armaments* so that the energies of mankind might be channeled into constructive production.

It is urgent that we work for emergency legislation which will enable the United States to admit its share of *displaced persons*. And we must be prepared to resettle and integrate them into community life.

Better understanding and support of the U.N. Economic and Social Council is necessary if we are to work for the *goals of human welfare* and eliminate the causes of war. Our active support of the Food and Agriculture Organization, the World Health Organization, and the International Labor Organization will determine whether these agencies will be able to promote better nutrition, health, and labor standards. The *trade policies* we adopt will determine whether world commerce will expand with benefits to all. Support of our reciprocal trade agreements program is essential.

Basic to human welfare and world peace are the *rights of each human being*. Our history and democratic ideals should put us in the forefront in efforts to establish an International Bill of Human Rights, and to make it part of the nation's law. Also we can strengthen the role of UNESCO by promoting its program and translating its principles into reality.

Our "*domestic concerns*" are *international, too*. Both our own welfare and that of the world demands that we work continuously on both the domestic and international fronts. The nations of the world are watching us. Can we build a true community in each city and town? Can we avert an economic upheaval?

The United Nations has made notable strides. It can become an instrument for permanent peace. It must live, grow, and become a place for many points of view, for compromise and agreement, a place to seek justice and find it. But this will come to pass only if the *peoples* insist on it, and compel their governments to use the U.N. as it can and should be used.

The Christian, Alcohol, and Public Health

By MRS. H. W. BLAND DETWILER

IT HAPPENED in one of our grand jurisdiction meetings! Miss Clementina Butler was being introduced. A valiant and courageous woman of this generation leaned toward me and whispered: "Do you know what they say of Miss Butler? She is a terror to all evil!" How rapidly the world would move to the feet of the Master, how surely we would be rid of the world's hurt, if that could be said of you and of me!

Look! "The Christian, Alcohol, and Public Health." Notice the punctuation; three topics of challenge, all in one theme! Closely associated is the worship theme. Not "am I" but "I am my brother's keeper."

Look! At the sane, sensible approach through the six Purposes as stated in *Program Material*,* page 31.

I. INVITATIONS. (A) Gracious note (mimeographed or written) from the secretary of Christian Social Relations and Local Church Activities urging attendance and expressing her keen interest in the topic. (B) Use one of the "13 Facts" on a post card, with time, place, and date ("13 Facts About Alcohol" issued by World Service Agencies, The Methodist Church, 740 Rush Street, Chicago 11, Illinois). (C) Personal invitations by hostesses for the month of June. (D) Special emphasis from the pulpit. (E) Unusually good advertisement in the daily newspapers and church paper. (F) Posters with printed statements which stimulate interest and challenge with responsibility; adding time, date, and place.

II. ATMOSPHERE. (A) The American Business Men's Research Foundation, 53 W. Jackson Boulevard, Chicago 4, Illinois, has put out a very interesting and clever

set of cartoons. I quote their advertisement poster: "A Sample of the Cartoons, 'It's Hard to Believe,' will be sent upon request, postage prepaid." (B) Literature table with material from The Board of Temperance and from our Department of Christian Social Relations and Local Church Activities; copies of THE METHODIST WOMAN and WORLD OUTLOOK (particularly WORLD OUTLOOK for January, 1948, which features "Miss America" and her statement on smoking and drinking, page 43).

III. PROGRAM and WORSHIP. (A) Follow suggestions on page 81 (*Program Material**) under "Outline of Program." (Use Program A or Program B according to your local need!) (B) One of the following sound films may be used and then discussed: "Drunken Driving" (20 minutes); "Between Two Worlds" (20 minutes); "Family Affair" (10 minutes); "It's the Brain That Counts" (20 minutes); "The Pay Off" (22 minutes). See catalog, *The Projector*, The Methodist Publishing House.

(C) Have a well-informed Christian speaker, who will do two things: (1) Present the topic clearly. (2) Lead out in the field of discussion as to what we as church women can actually do, how properly approach our local problem, how use our vote, how be truly Christian in most delicate situations. Avoid a discussion of "Should we" or "Should we not."

(D) An eye-gate approach aside from movies is good. Liquor ads from magazines, when pasted together, make an astonishing array of what we permit on our library tables. More startling is the use of just one magazine. Or take one's daily newspaper for one week and, by cutting and pasting, connect all liquor ads, accidents, etc. (E)

There will be groups of you so well informed that, after a few brief statements, you will want to outline a course of action rather than have a detailed program. (F) Statistical reports of hospital cases, jail records, and costs to your community might be another approach. (G) Refer to the *Handbook** on Christian Social Relations and Local Church Activities. This in itself would make a concrete study of real worth. (H) Watch for splendid articles in *The Christian Advocate*, especially the February 12, 1948, issue. All of us who bear the name of Christ hang our heads in shame that in some church groups we must approach this study with prayer, tact, and patience. Somehow along the years we let this horrible evil, dressed in "respectable garb," slip into our social life.

When preparing your program you will enjoy reading "The Spiritual Power of Womanhood," by Mrs. Ambrose Diehl, president, National Council of Women of the United States, in the November, 1947, issue of *Think*; also the article about women's clubs in Los Angeles, found in the January 31, 1948, issue of *The Union Signal*.

Last, but not least, because we are so many different groups and because I feel the burden of presenting the theme with proper emphasis, the suggestion comes that some society might like the idea of "It is Smart to Be Different." Legion are the illustrations of men, women, and youth who have been "different"—but not "holier than thou"—and have dared to say "No!" To have real ease in presenting this tremendous subject, give it an intimate, personal, and consecrated approach. Debate and friction never help. Use plain,

(Continued on page 34)

It Takes Persons to Work a Program

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section of the Joint Division*

DR. HALFORD E. LUCCOCK writes of a prisoner who had just been released from a long prison term and who remarked when he looked out across the valley, "I haven't looked more than two hundred yards in front of me in ten years." It is easy to become walled in by the present so that we do not see the future. The Advance Program that is being projected by the Woman's Division of Christian Service as a part of the Advance Program planned not only by The Methodist Church but by other denominations, is an honest facing of the future. It is a realistic approach to the task of the church.

A striking sentence in regard to Napoleon is found in one of his biographies, "There is so much future in his mind." There must be a future in the mind of the church and the Advance Program is *that*.

How is the program to be accomplished? It takes persons to make a program come alive and so the 1,442,421 members of the Woman's Society of Christian Service (including the members of the Wesleyan Service Guild) with the help of the students, youth, and children, are the ones who will make possible this advance planned by the Woman's Division. If the advance is to be hastened, it must come about in two ways: more persons must be interested and the concern of those already interested must be deepened. This means that in proportion, as the membership of the society is increased and informed, the Advance Program becomes today's program. As our women give themselves to the task, the *future* becomes *now*.

One of the recommendations adopted by the Woman's Division at the latest annual meeting looks

toward the increasing of membership. It was voted that "in every church the proportion of women members of the church who are members of the Woman's Society of Christian Service and the Wesleyan Service Guild be determined and that every effort be made to enlist the one-third or more women who are not now members of the Woman's Society or of the Guild, with the ultimate aim of securing every woman member of the church as a member of the Woman's Society of Christian Service or of the Guild."

So much for the churches in which the Woman's Society is organized. But there are still scores of small churches in which there is no society. Recognizing the responsibility of the district superintendent in the promotion of the Woman's Society as a component part of the church, the Woman's Society of Christian Service urges full co-operation between the officers of the Woman's Society of Christian Service and the district superintendent in making a survey of churches in which there is no society and in cultivating these churches.

To complete the organization throughout the church by establishing a society in every charge where possible, by enlisting every Methodist woman as a member of the society or the Wesleyan Service Guild, and furthermore by culti-

vating every society so that each line of work is carried on—this is all to be undertaken so that the Woman's Society of Christian Service may be enabled to carry adequately its share of the church-wide Advance Program.

One large segment of the women members of the church—the gainfully employed women—has been only partially reached. The Wesleyan Service Guild is concerned about the large numbers of employed women in The Methodist Church who have no part in the woman's work of the church. It believes that they can be interested and become active in the fourfold program of the Wesleyan Service Guild: (1) enrichment of Spiritual Life; (2) practice of World Brotherhood—missionary education and service; (3) promotion of Christian Social Relations and Local Church Activities; (4) the Highest Use of Leisure—recreation and supply work.

The Guild feels its responsibility also for the many gainfully employed women who have no church home and have few, if any, church contacts. It knows from its experience that a half-dozen interested employed women in a Guild can bring in through the natural personal and vocational contacts many nonchurched employee women.

The Guild is at present working particularly with three groups: the young employed women who, when they receive their first pay envelopes, wish to be associated with other employed women; secondly, those in industrial work, many of whom seem to feel that the services once rendered by the church, are now fully covered by labor unions; and thirdly, the mature professional women, self-made and self-reliant.



seemingly self-sufficient, to whom the church should minister. Their training and equipment could be of great service to the church.

This enlisting of women into membership in the Woman's Society of Christian Service and the Wesleyan Service Guild is the first step. But this must be followed by an advance in intelligent understanding of world needs. The society must seek to interest its total membership in missions. Too often a group has been satisfied if it had a few leaders who had missionary zeal. In the advance in missionary education, "people must be our business"—all the women in the society must be reached.

In its program of missionary education every local society must face honestly some basic questions: What should be accomplished through monthly program meetings, circle meetings, et cetera? Why have study classes? Yes, what is the motive for the work which is done in the local society? If a candid facing of these questions reveals that much of the energy of women is being dissipated in perpetuating an organization that has as its purpose less than "to unite all the women of the church in Christian living and service" there can be no hope of advance. But if it can be said that every activity of the society is motivated by genuine desire to make the Christ known—to women in the local group and to people around the world—then one may be confident of real advance.

One's motive often changes one's methods. The best methods of presenting the missionary program to the society must be used. Some societies have used the same type of procedure for such a long time that they are convinced there are no other ways. It is true that change does not always mean advance, but results test the value of methods. There must be results from missionary education if there is to be advance.

One of these results will be the giving of money commensurate with



today's needs. As intelligent understanding increases, concern deepens, and sharing becomes a privilege. It is encouraging to know that the per capita giving of the members of the Woman's Society to the program of the Woman's Division of Christian Service has increased constantly since unification. In 1941 it was \$2.91; in 1947 it was \$3.64. This amount, however, is still far below what it should be. With the far-reaching Program of Advance brought realistically to every society—a program which will undoubtedly call for a doubling or a tripling of financial resources—every member is called upon to consider carefully and prayerfully her responsibility.

No Advance Program can be planned which does not take into account the students. Dr. John R. Mott says: "In college you are preaching to the preachers, teaching the teachers, and governing the governors. As goes the campus so goes the nation."

One element characterizing this student generation in America is the number of foreign students on college campuses. Recognizing this fact, the Student secretaries decided that their major emphasis for 1948 would be overseas students. If the 18,000 students from other lands could see Christianity made evident in American homes, schools, business, and churches, what strides could be taken in building a World Christian Community!

All Methodist youth are interested in making things different and better. Looking into a needy work, they have a sense of urgency to meet their responsibility. A practical expression of their concern is revealed in an increased interest in missions. Missionary study is a natural part of the program of the

Methodist Youth Fellowship, and through the use of missionary materials young people are learning how to expand their interests and activities to a global scale. The healthy record of the Methodist Youth Fund is a more tangible evidence of youth's response when convinced of the needs on the mission field, both at home and abroad. They will accept the challenge to advance! From the ranks of the Methodist Youth Fellowship must come missionaries, deaconesses, and leaders for the church of tomorrow. A world is calling, and upon their "shoulders will increasingly rest the responsibility for the world that is to emerge from our present-day confusion and struggle."

Because children are the architects and builders of the world of tomorrow, the program of work that the church is carrying on among them looms up with increasing significance. Training boys and girls to live as thoughtful, loving members of the human family is a process that calls for constant endeavor as well as wise understanding. Since missionary education is becoming more and more an integral part of the on-going curriculum of the church school, leaders believe that the task of guiding boys and girls to take their places in the emerging world of peace and brotherhood has been well begun.

Methodist children—the one and one-half to two million of them—are learning about the work of their church in this country and in countries overseas in a manner that indicates a growing interest and concern. Their regular giving to World Service and the Children's Service Fund has increased, and their gifts to meet the unprecedented needs of children in Europe and the Far East have been much larger than often has been realized.

With the increase in church-school attendance and enrollment, there has been brought about a new awareness of the church for the need of a trained leadership, for better equipped meeting places in the church for children, and for the

close co-operation of home, church, and school in rendering the fullest ministry to the boys and girls with whom each works. The years just ahead offer a challenge in the service of all children at home and around the world.

There is another factor in the preparation for and in the carrying through of the Advance Program. This program is dependent to a large extent on publicity, on getting the information to the church. The importance of the publications of the Board of Missions and Church Extension cannot be overlooked. Through field leaflets, through promotion articles and pamphlets, through news services, through the magazines—THE METHODIST WOMAN and WORLD OUTLOOK, the horizon of the church member is widened and the responsibility of the individual member is brought home. The policy is that the literature of the Joint Division of Education and Cultivation and the Woman's Division shall supplement each other. As the Advance Program is planned and is carried out this must be increasingly true. The entire work of Methodist missions must be presented with no overlapping and with the distinct functions of the two setups in view. As the church member through the printed page sees the need and the opportunities and then reads the reports of what his money is doing, the Advance Program will become more than a name—it will become a Cause.

These then are the major phases of education and cultivation as one views the Program of Advance from the standpoint of the Woman's Division of Christian Service. It is a great program and it must be implemented in every area of the society's work.

The Christian, Alcohol, and Public Health

(Continued from page 31)

truth-provoking facts. At the same time, do not be afraid of a fine, strong, emotional story (wisely handled).

IV. RESULTING ACTION. (A) See "Suggestions for Action" (*Program Material*,* page 88). I think No. 2 is par excellence. (B) Interest your women in prayer groups. (C) Organize study groups. (D) *Be sure to check all sixteen suggestions for action on page 88 (Program Material)*.*

V. FELLOWSHIP. "The Punch Pail." At the World Woman's Christian Temperance Union convention, Mrs. Blanch Pennington and her committee had such clever "Punch Pail" tables. Pails skirted with attractive crepe paper; tables bearing small flags of nations (might use our nations for the month of June. See *Worship Services*,* page 17). Balloons in pastel colors floating overhead, pastel paper cups and napkins, all made a most attractive setting for good fellowship.

Mrs. Blanch Pennington, in a charming recipe style, has written two delightful little books: *Elderberry Edibles*, price 10 cents; *Teas of the U. S. A.*, price 25 cents. (Order from *The Union Signal Press*, Evanston, Illinois.)

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Mrs. May Leonard Woodruff

The passing of Mrs. May Leonard Woodruff marks the end of the earthly career of one generation of a most remarkable missionary family.

This daughter of a great missionary statesman of the Methodist Episcopal Church was the oldest of the children of Dr. and Mrs. Adna Leonard. As a small child May skipped school to hide in the balcony of the church in Cincinnati the day a group of consecrated women met to organize the Woman's Home Missionary Society. Her life never ceased to be dedicated to the great needs she heard discussed that day. Her younger sisters, Lillian Leonard Antrim, also a great leader in the Woman's Home Missionary Society, and Lena Leonard Fisher, who gave her brilliant mind to the work of foreign missions, were also worthy daughters of talented consecrated parents. The brother, Adna Wright Leonard, became a bishop and died in an airplane crash in Iceland.

Mrs. Alan K. Laing, daughter of Lena Leonard Fisher, secretary of Missionary Education and Service of the North Central Jurisdiction, is a niece of Mrs. Woodruff.

JURISDICTION SCHOOLS OF MISSIONS AND CHRISTIAN SERVICE, 1948

Central Jurisdiction, Clark College, Atlanta, Georgia.....June 14-19
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. W. H. McCallum, 51 North 20th Street, Columbus, Ohio.

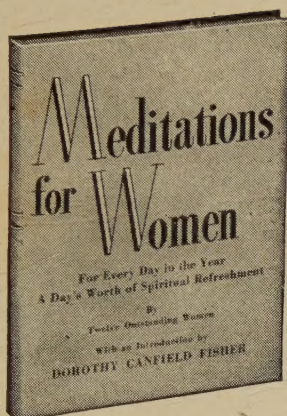
North Central Jurisdiction, Lake Forest College, Lake Forest, Illinois.....June 9-16
Dean: Mrs. Alan K. Laing, 1107 W. Charles Street, Champaign, Illinois.
Chairman of Committee: Mrs. Alan K. Laing.

Northeastern Jurisdiction, Syracuse University, Syracuse, New York.....June 21-28
Dean: Mrs. H. C. Leonard, 645 West Ellet, Philadelphia 19, Pennsylvania.
Chairman of Committee: Mrs. H. C. Leonard.

South Central Jurisdiction, Mt. Sequoyah, Fayetteville, Arkansas...July 6-16
Dean: Rev. Horace W. Williams, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. G. W. Dameron, 2664 Wisteria Street, New Orleans 17, Louisiana.

Southeastern Jurisdiction, Mission Inn, Lake Junaluska, North Carolina.....July 20-28
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. D. R. Little, 302 Lawrence Street, Marietta, Georgia.

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THE CONTRIBUTORS

JAN.—ON OPENING THINGS by Edith Lovejoy Pierce, well-known poet.

FEB.—NOT WITHOUT SENTIMENT by Elizabeth Wray Taylor, Bible student.

MARCH.—REACHING UP by Edith Chappell White, Emory University president's wife.

APRIL.—PERSONALITIES OF SPRINGTIME by Sue Bailey Thurman, founder of the Afriamerican Women's Journal.

MAY.—TOGETHER WE GROW by Ruth Swanberg Rholfs, former president National YMCA Business and Professional Council and Assembly.

JUNE.—LARRY, DAN AND LITTLE SISTER by Jean Beaven Abernethy, teacher of courses in Sociology, Marriage, and the Family.

JULY.—THE BETTER PART by Rose Terlin, Executive Editor of the Woman's Press.

AUG.—A TIME FOR EVERYTHING by Josephine W. Johnson, Pulitzer prize winning author of *Now in November*.

SEPT.—PRAYER by Maude Royden Shaw, editor of *The Common Cause*.

OCT.—MISTS AND MELLOW FRUITFULNESS by Bonaro W. Overstreet, noted author and assistant to her famous husband.

NOV.—ROADS AND VISTAS by Blanche H. Dow, head of Department of Romance Languages, Northwest Missouri State Teachers College, poet-author.

DEC.—A NEW GOVERNMENT by Louise Dudley, author, head of the Humanities Department, Stephens College.

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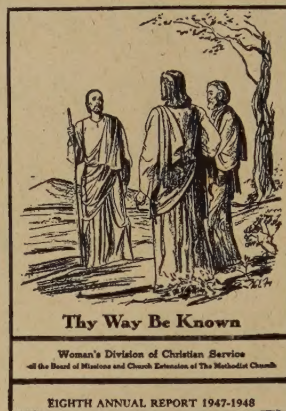
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